



SWAMI ŚRĪ ĀNANDA ĀCHĀRYA

TATTWA J NĀNAM

THE QUEST OF COSMIC CONSCIOUSNESS

BEING

PUBLIC LECTURES ON THE METAPHYSICAL
CONCEPTIONS OF THE ANCIENT ARYANS OF
INDIA, DELIVERED IN THE CONVOCATION
HALL OF THE UNIVERSITY OF STOCKHOLM
DURING THE WINTER SESSION OF 1915—16

BY

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INTRODUCTORY WORD.

With a view to make my Western and Northern friends and pupils feel the spiritual necessity of developing within their personality a sincere spirit of ego-renunciation, a living love for the common children of Humanity and an earnest spirit of reflection on the Eternal, Immutable, Universal Self – the True, the Real, the Good – as non-different from the conscious, witnessing self within the conscience-illuminated heart of man, lectures were delivered in London by the author during a period of three years, subsequently at the University of Kristiania and lastly at the University of Stockholm. The present book embodies the Stockholm Lectures, delivered *ex tempore* during the winter session of 1915–1916.

In the reconstruction of peaceful institutions among all the tribes, nations and races of our planet a fundamental basis must be sought and that basis should be the realisation that the Divinity is not other than the felt, conscious, immanent and transcendental Self, standing behind and above the I-creating faculty of man. In seeking the Universal Highest Self, the Self of Light and Love, we must turn our face away from the darkness of an individual, tribal, national, racial self. Unless patriotism, which appears unselfish but is in reality the very essence of selfishness, gives way to Universal Compassion and awakens a living sense of responsibility towards all nations no kind of organisation such as the League of Nations, designed to establish permanent peace on our earth, can ever succeed. The teaching of Vedānta that there is only one true Self and that the idea of many selves arises out of the limitation of our thinking makes the aspiration of the universal pacifist understandable. Here metaphysics come to serve practical politics. Hence

the construction of the future edifice of a world-government of Peace and Happiness will inevitably lie in the hands of the Master-builder, the Vedāntin.

The realisation of the pure, limitless, joyous Self is Tattwa-jñāna, the knowledge of True Reality, and Moksha, true Liberation.

This is my counsel to the breakers-and-makers of world-peace.

The Author



SWEDISH TRANSLATORS' APOLOGIA.

In America and in most of the countries of Europe – with the exception of Scandinavia – Indian ideals of life have already captivated the attention of a vast number of thinking men and women. Śrī Ānanda Āchārya, the first Hindu Sannyāsīn teacher to visit Scandinavia, came to Norway in the year 1914 and delivered a series of Lectures in the Gamle Festsal of the University of Christiania. These lectures aroused considerable interest in Norway; they were speedily published in book form in Norwegian translation and were received with great appreciation by both the press and the public. Last year Śrī Ānanda Āchārya came to Sweden and gave a further series of lectures under the title of 'Tattva-jñān' or 'An Enquiry into the Knowledge of True Reality'. From the cordial welcome accorded to him by the public it was made abundantly clear to the observer of the trend of public thought that there were also here many sincere admirers of those grand ideals of life which were voiced on the banks of the Ganges and the Indus five thousand years ago.

The many enquiries made immediately after the lectures were over as to whether they were to be published in Swedish satisfied us that there was a real need in our country for bringing the light of the East to the grey skies of the North, – for *fulgur exit ab oriente* – and we accordingly approached Śrī Ānanda with a view to obtain his permission to translate the lectures. Upon his expressing his approval of their publication in the Swedish language the present work was undertaken in right earnest under the personal supervision of Śrī Ānanda and completed in May 1917.

We wish to announce that the translation is as faithful as possible to the original, due regard being had to the idiom

of the Swedish tongue In our attempt to reflect Sanskrit meanings in Swedish we have deemed it prudent to sacrifice grace to accuracy wherever we have felt that the originality and the strangeness of the Hindu ideas demanded a choice of words which should 'sing and echo the sense' and rouse our consciousness to the contemplation of truths hitherto far from familiar to us - *Ἡμεῖς δὲ κλέος οἷοι ἀκοῦμεν οὐδέ τι ἴδμεν*

This being the first book of its kind in our language we do not expect to hear smooth words from the reader - indeed it is a presumption on the part of any translator to attempt to render into a modern language 'eternal Veda's hallowed lore', the utterances of the Rishi *Οἷοι δαΐδον τῶ γὰρ 'γα Οεος δῶκεν δαΐδιν* It is perhaps enough to remind the reader in the words of the Sanskrit proverb *Bhavarati vijnatama kramasa jaan* that wisdom comes to man by slow degrees' We do not fear honest criticism - on the contrary we welcome it in order that the second edition of the book - should the need for it arise - may come nearer to what the scholarly reader wishes to admire in a work of this kind

In the words of an ancient Hindu poet

What care we for the praise of him who lauds
In ignorance of where our merit lies?
What painter values at a rush applause,
However loud, from him that lacketh eyes?
Nay, blame itself we'd rather choose to hear
If that the judge discerns the fault he shows,
And censure pleases the judicious more
Than floods of flattery from fools like those'

(Translated by Max Müller)

The philosophical reader will perceive that Advaita Vedānta is the corner stone of Sri Ānanda's philosophy, a form of epistemological spiritual monism of which we have no parallel in the whole history of European philosophy Some semblance of it may perhaps be found in Descartes' 'Cogito ergo sum' or in Pythagoras's *γνώθι σεαυτόν* or in the words of Michelangelo

'Or sì sa il nome, o per tristo o per buone,
E sì sa pure al mondo ch'io ci sono'

One must go to Plotinus and Proclus to prepare the mind for the reception of the wisdom of Ātman or Brahman. Śrī Ananda's philosophic Muse seems to lead us into a sphere undreamt of by these last-named philosophers and those who are acquainted with the philosophy of China will not fail to see that he is in search of what Laotze calls 'tao' — 道 — that Reason which if it become the subject or object of reason is not the Eternal Reason — as the foundation and goal of his metaphysics.

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FIRST EVENING

I

Sisters and brothers of Sweden, allow me to welcome you in the name of the land of my birth as well as in my own. Allow me also to thank the honourable Rector of Stockholm University for kindly affording me the opportunity of welcoming you in this temple of learning. I thank you all from the bottom of my heart for responding to my call and coming here this evening to listen to my utterances. I bring you the message of peace and brotherhood and goodwill from India.

I shall have the pleasure of addressing you this evening on the Philosophy of India, its meaning and scope, as taught in India from thousands of years ago down to the present day.

It would be well to state at once that there will be great difficulties both in the way of my telling you what I have to say and in your understanding it. This difficulty is due in the first place to language. I have to struggle continually to express Hindu ideas and Sanskrit words in English which is not my mother tongue and which I do not pretend to know perfectly and for that reason it will be difficult for you to understand. In addition you will have to contend with the strangeness of the subject and with the way the ancient Hindus used to think so different from the modern European way. That is to say these methods of thought differ not in essence but in form and in their respective standpoints and directions, but if you and I endeavour to stretch our sympathetic and intuitional rather than our intellectual imagination to the utmost then perhaps by the end of the lectures you will be able to form some general idea of the main currents of thought which run through the philosophical writings of the Hindus.

During the last 150 years repeated attempts have been made by the savants of Europe to understand and interpret

Eastern thought In 1801—1802, Anquetil Duperron made a Latin translation of fifty Upanishads from the Persian translation of the same by Sultan Daraschakoh, 1656 A D A German translation of the above Latin translation appeared in Dresden in 1882, but before that Rājāh Ram Mohun Roy had published (in 1832) an English translation, from the Sanskrit, of some of the Upanishads, after which many other translations appeared in almost all European languages But in all these translations the efforts of the scholars were entirely linguistic Their attention was focussed on the form rather than on the spirit of those notions and ideas which had moulded the destiny of nations, they did not think that there was any valuable truth in the Vedas which would help humanity to progress towards the goal of its aspirations, and here we discover the reason why the real heart of India has ever remained unknown to people outside India

The interest taken by these scholars in the ancient literature of India centred round history and antiquity High hopes were entertained that in Sanskrit they had discovered the very source of civilisation, and that the Vedas, being the most ancient record of religious beliefs, would enable the student to construct a science of comparative mythology, comparative philology and comparative religion They saw in Sanskrit the masterkey to many puzzling questions as to the origin of the Indogermanic languages and the Aryan race They found that Sanskrit—that is to say not classical Sanskrit but Vedic Sanskrit or perhaps a still more ancient Sanskrit now extinct—was the language spoken by the earliest Indo Aryan, Indo Iranian and Indo European races. The question then arose as to whether all these races, speaking a common language, were not originally one race who lived together and had a common religion and common standards and ideals of living The hope to solve this and cognate problems has become the dominant hope of modern scholars

It will be best to explain at the outset that Sanskrit literature is extremely vast It is written in two or perhaps we ought to say three sorts of Sanskrit—Vedic Sanskrit,

the Sanskrit of the Brāhmanas and the Sanskrit of artificial poetry. Many of the books of the post-Buddhistic period are written in a kind of barbarous Sanskrit. But along with the written literature there exists another, which we may call oral or traditional literature, which has never been reduced to writing. This unwritten literature forms the key to the written. In India in very ancient times works on history or mythology or religion or science were never written but were committed to memory and handed down from father to son, or from teacher to disciple, for a long succession of years. Even to-day it is considered more orthodox, more reverent, to carry all such books in the head. That is why professors in India hardly ever use books when lecturing — they have all the Vedas and the Darsanas in their heads. On account of the existence of these two literatures, the one written and the other unwritten, the study and particularly the interpretation of Sanskrit literature becomes preeminently difficult for non-Hindus. If you try to study Sanskrit by the aid of dictionaries alone you will arrive at mere word-meanings, but deprived of that oral teaching which is only to be had in India from Indian professors you will not be able to interpret Sanskrit literature aright. Or if you read the many English and German and French translations that have appeared of late years you will only get a dry knowledge of the texts, you will never taste the milk of their wisdom. It is for this reason that those who have studied Hindu philosophy without Hindu oral teaching have generally acquired a deformed view of the subject.

In this connection it is necessary to say what philosophy means in Europe. As you will remember in one of Plato's Dialogues Socrates defines philosophy as love of wisdom. He says: "I do not call philosophers wise, I call them lovers of wisdom, for God alone is wise". This is the first indication we have of philosophy being understood in this special sense¹. In the English books on philosophy of a hundred

1) In his *Republic* Plato defines philosophers as 'those who are capable of comprehending the eternal and unchangeable', 'those who love that which truly is'. And in another place he says that the philosopher is he who perceives the quintessence or the substantial reality of things.

years ago the word was synonymous with Natural Philosophy or the Positive Sciences, for instance, Newton's work on gravitation was called *Mathematical Principles of Natural Philosophy*, and the man of physics or chemistry was called a philosopher. The term 'philosophy' is now no longer applied to the positive sciences — to physics, botany, physiology etc. — but is understood to mean 'that science or wisdom which teaches the fundamental realities of life', the destiny of man, the eternity of the soul, the substance of the cosmos etc.

In Europe that man is called a philosopher who devotes his leisure moments to speculation on man's mental nature, the structure of the universe and the nature of the Deity. His train of philosophical reasoning is analytical, based either on a realistic or on an idealistic mode of thought.

In India this is different. The difference between European and Indian philosophy consists mainly in what constitutes the ideal of philosophy and its bearing upon the conduct of life. The methods of reasoning followed by both classes of philosophers are to a great extent similar. In classical Sanskrit the word for philosophy is *Darsana*, an earlier word is *Upanishad*, a still earlier one is *Veda* and each conveys a different ideal, a different method of procedure, a different subject¹.

Darsana is the generic term for philosophy and means 'that which can be experienced', or, the science of experience.

Upanishad means 'the science of self-realisation' — the realisation of what we are essentially as opposed to what we are in appearance.

Veda is wisdom in its impersonal form, that wisdom which served as a standard for Brahman in the beginning when the world manifested itself from non-being to being. *Veda* is therefore the mother, the perpetual procreatrix of worlds, sciences, arts and civilisations.

1) Besides these three main divisions we have *utkshipta* metaphysics, *ut poha* logic, *ut kopar ka* *ut korakya* controversy, philosophical discussion, *hetuvidya* *Ietus sstra* science of cause, *rahasya* secret doctrine, esoteric teaching. Ramanuja speaks of his three categories (1) God, (2) consciousness, (3) non-consciousness as *rahasya traya*.

The term *Darsana* is used by Indian philosophers as denoting direct experience, not of the phenomena that are projected on the screen of time and space, but of that which is behind the fleeting panorama of which we are made conscious through our senses.

Philosophy, then, is that which can be *seen*, not with this outer eye but with the eye of the soul.

In India there are three classes of men who are regarded as philosophers: the Rishi, the Dārsanika and the Bhāṣya-kāra.

The Rishi is a man to whom all those things are real that to us are mere names, a man to whom metaphysical verities are not mere abstractions but facts, capable of direct and vivid experience. The Rishi is the founder of Indian philosophy. The Rishi is supposed to have *seen*, to have actually experienced all those things that the Dārsanika demonstrates by scientific reasoning.

The Rishi says: "These things I have seen and known to be true. I have seen Brahma, and I know that His nature is loving Intelligence, that He is the highest Reality; I have seen the soul and I know that it is immortal, I have not the slightest doubt about it." The Rishi merely states his experience, he produces no arguments, he does not try to satisfy or prove, he simply gives freely his inmost experience which he *knows* to be absolutely true. But to most of us the Rishi's experiences are only grandmothers' tales. His experience has not that actual reality for us, that flesh and blood necessary for our conviction. But then comes the Dārsanika. He takes for granted that we are limited and that all our convictions are derived from the contents or the constitution of our mind. He says: "Let us now try to get at some kind of argument, some method of procedure through which we can understand what the Rishi has said." Then the Dārsanika goes on to expound the canons of logic, of psychology and the positive sciences, until by the help of these together with metaphysics he has explained the cardinal and fundamental truths which the Rishi has already revealed.

To make this clearer the Rishi's statements may be com-

pared to the enunciations of Euclid which say that such and such a *mathematical statement* will be found true if certain conditions be fulfilled. The Rishi gives the fundamental verities and the Dārsanika constructs the figure. He takes for granted certain definitions, certain postulates, and then constructs a scheme of reasoning whereby he arrives at certain conclusions.

These conclusions are again taken up by the Bhāsyakāra, who questions all points, tests their foundation and contrasts them with those of rival systems of thought, and then proceeds to interpret them in the light of secular and religious experience. The revelation of the Rishi and the construction of the Dārsanika now appear to the eyes of the student in the writings of the Bhāsyakāra like a mountain landscape illumined with rosy dawn-light.

You may ask whether all this is necessary, and what we have to do with these speculations? For the answer to this I would refer you to your own introspection. The questions: What are we? Why are we here? What is man's duty in life? are being asked by every one, and the answers to them contain many contradictory things, one person will advise you to go to the East, while another will try to dissuade you and tell you to go to the West or to the North or to the South. All things regarding the most important questions of life are so contradictory that it can easily be imagined how absorbing it is to great minds to endeavour to find their solution. These inquiries are natural to human beings, they are the privilege of man — indeed they form the line of demarcation between man and brute. The whole of humanity has been crying for their solution from time immemorial, and we go to philosophers to be told what they have discovered concerning these things.

In the West, so far as I am able to judge, life is so much taken up with social problems, with the building up of the State and the cultivating of those things which are regarded as necessities and amenities of life, that there is little time or energy left for the consideration of those fundamental questions which occupy the Indian mind. It may be due to the climate or to some idiosyncrasy of our race or perhaps

it is our fate that we are impelled from our earliest childhood to ponder over those questions which in the West are regarded as unanswerable

There is also another difference between the East and the West. In the East we approach such inscrutable subjects as God, Immortality, Freedom, Death – not in a spirit of scepticism, but with the preconception that these questions have once been solved, and solved to complete satisfaction by the ancient Rishis, and that if we approach them in the right spirit and give them our wholehearted attention, then perhaps we too, after many years – a hundred or a thousand years maybe – we too may solve them for ourselves. Beginning with faith, by methods indicated by parents and teachers, we shall come to see some glimpse of light in the all surrounding darkness, and having once found this light we shall be encouraged to persevere to the end.

That this is absolutely true those know who have had the good fortune to meet Sannyasins who have themselves experienced the ultimate realities of life as really, as actually, and as vividly as we at the present moment are conscious of the things in this hall.

Here in Europe you are in a different mood. Not that Europe has been lacking in philosophers with the Divine gift, but there has sprung up, especially during the last hundred years, a civilisation which has completely diverted the attention of men from these matters. From Plato to Swedenborg, who was born in this country, there have been many who have had great realisations of the highest truths, what to the man in the street is an enigma was to them a solved question – but those who dared to think boldly and to tell what they had experienced were regarded with great suspicion – they were called cranks, dreamers, mystics, and were on the whole discredited – but their influence has never died out – it is working still.

At the beginning of the Christian era from the second to the fourth Century the early Gnostics flourished, but an incongenial atmosphere later proved fatal to their existence¹

1) The Gnostics were known as Ophites or Naassenes. They became well known during the first part of the 2nd Century A. D. though they

the mind has been the great instrument of Indian development

It is necessary at this stage to explain why modern students of Sanskrit have, with few exceptions, failed to understand the Indian mind

The Indian mind loves to dwell on the movement of the spirit in its own sphere while the Western mind follows its movement in a sphere which is not its own Not only so, but the Indian believes that he can *make* the spirit leave the universe which is not its own and enter into that universe which is its own

All the labour that has been bestowed upon the study of Sanskrit literature has proved on the whole not very fruitful because modern scholars have unconsciously tried to read modern ideas into the Sanskrit text The two civilisations are fundamentally different, both as to history and development It is of course natural that modern thinkers should look at our ancient civilisation in the light of their own notions and from their own point of view That is why I emphasise the need of studying Indian thought from the Indian standpoint I think that I have succeeded in explaining to you the different standpoints but I have not yet spoken about the way of reconciliation

A reconciliation is possible for the reason that human nature is the same everywhere There is an inner uniformity in our spiritual nature As soon as we come to a philosophic consciousness, we try to rise above our own peculiar tastes, temperaments and prejudices, but if we fix our attention on the accidental differences, which certainly exist in our inclinations and capacities, it will be hard for us to come to a common agreement about the higher values of life We acknowledge a hierarchy of intellects and there would be no reason for believing in the existence of the Highest Intelligence unless it served to raise the next lower intellect to its own level ; It is this law, by which all conscious beings are mutually related, that is the very ground of our hope to realise unity as the goal of our moral endeavours It is perhaps difference of language that leads superficial observers to make so much of the diversities or dissimilarities of the human mind.

It is not only true that the different nations of the world utter their thoughts in words which are not identical but that also the form of expression differs, but does this prove that the feelings, thoughts and sentiments of one nation are completely different from those of others? At the same time it is not improbable that in very primitive times there was only one language, one form of expression, and that in the course of time those original sounds have become so different as almost to conceal their primitive identity. I think that there is an inner language of thought, which is the common way of thinking and an outer, phonetic language. The former is related to the latter in just the same way as motive to action, or sentiment to physiognomical expression. It is this inner language which helps the deaf and dumb to think, and perhaps the animals also think according to its signs and symbols. I believe the modern tendency to construct a universal language such as Esperanto or Ido, is an expression of our innate belief in the existence of this inner, invisible and inaudible language. The outer language is a product of social convention — it is something external and no real part of ourselves.

That this is so can be gathered from the teachings of the Quietists and Pietists who believe in inarticulate prayer and in realising the higher truths of life in silence. Our ordinary spoken language may be compared to an overcoat which we leave outside before entering the lecture hall. And when we enter into the sanctuary of the soul, freed from the idiosyncrasies inherited from the atmosphere of our country, its language and its social conventions, when, leaving all such things behind, we only remember that we are all the children of God, that we cannot conceive of ourselves except as Divine essences, then our differences are forgotten. To reconcile is the duty of each one of us — not to destroy. The peace of the world is to be hoped for from those who possess the genius of reconciliation, i. e. of reconciling *everything*, even the most opposite notions of life prevailing in different countries.

For this reason it is important to remember that all differences are only superficial, the same conclusions are arrived

that the physical body alone is liable to birth and death. The soul is neither born nor does it die — hence the ideas of birth, growth and death are illusorily superimposed upon the soul.

3 *Belief in the ultimate perfection of the soul* All Hindu philosophers believe that the object of philosophy ought to be the removal or annihilation of human sorrow and misery and that this object can only be attained through right conduct, right thinking and right knowledge.

4 *A belief in the doctrine that no thing can ever be Nothing* It implies that as out of nothing no thing can arise so anything that is something cannot become nothing. That which is being becomes. No thought and no action can ever be lost, every thought arises out of a pre-existing thought, and every action is the outcome of a habit. This law of continuity asserts itself on the moral plane as a law of ascension and descension, or progression and retrogression of the subtle body, and on the material plane as conservation of force. So this physical world exists perpetually, but alternates between a phase of explication and a phase of potentiality. It is according to this law that pain and pleasure, sorrow and happiness, birth and death can be accounted for. No existence, no force, nothing either good or bad can remain in a state of rest, the substance of the universe is perpetually vibrating, and yet, on the moral plane, the spirit can transform or change the direction of the consequences of the forces or deeds that it has initiated. In other words, the soul, though conjoined to necessity, has the capacity to annul it by suitable means. It is in the invisible light of this law that our conscience reads its terrible lessons in the sorrowful episodes of life.

5 *A belief in the parallelism of mind and nature* That there is a correspondence between our moods, temperaments and attitudes and the sounds and sights of nature is felt by all who are endowed with a poetic turn of mind. This sympathy between man and nature is explained on the principle that they are related to each other because both are manifestations of a fundamental reality which functions as rhythm, motion and rest. Rhythm finds expression through the human

mind in the form of goodness, love, pity, sympathy, intelligence, etc and in nature it manifests itself in the higher forces, such as sound, light and ether. In mind, the will, the tendency to do, interest, enthusiasm, etc are expressions of universal motion, which in nature manifests itself as mechanical pressure, heat and growth. The principle of rest expresses itself in mind as arrest of sympathy, of intelligence, of goodness, — that is, apathy, stupidity, wickedness — while in nature it actualises in the shape of inert substances such as stone, or in negative things, such as darkness or empty space. These three — rhythm, motion and rest — are to be conceived as real forces, bringing about the conjunction and disjunction, creation and destruction of things.

6 *A faith in the existence of an Impersonal Wisdom.* It cannot be denied that a great body of principles or guiding truths of science, philosophy, and of every day life exists in this world and that its outward manifestation is civilisation, social, political and legal institutions, literature, art and morals. This sum total of human knowledge is to be conceived as perpetually pressing itself on our attention, to be claimed and utilised by us. That this is so is understood if we question our soul as to whether or not there is a lurking faith or hope in the possibility of our knowing more than we already do. This faith prompts scientific men to continue their search for the recovery of secrets from the bosom of Nature, while religious men, guided by the words of their prophets or founders of religion dive deep within their own hearts to seek for the meaning of existence. Hindu philosophers believe implicitly in the possibility of knowing the ultimate meaning of life from the perennial source of all wisdom, viz the words of the Veda.

What then is the aim of the Veda? We shall understand it better if we consider the aims of the Āyurveda, Gandharvaveda and Dhanurveda respectively.

The word Āyurveda means the science which investigates into the mystery of physical life as it manifests itself in health and sickness, and the means by which to secure the former and to remedy the latter. The Āyurveda, therefore, comprehends the whole of medical science, preventive as

well as curative. The aim of medical science is not only to cure disease, but also in a large measure to protect human beings from the attacks of disease, but as it is supposed to be impossible to completely eradicate disease, or even to safeguard the physiology of man from its ravages, a new science arose in very primitive times called Rasesvara Darsana, or Rasa Sāstra, which aimed at the prolongation and, if possible, the perpetuation of the flame of physical life.

The development of this idea elucidates the way in which the human mind proceeds from phenomenon to noumenon, from energy to its seat, from the end to the root. For instance, the science of curative medicine was satisfied if it could temporarily relieve the sufferings of the patient by restoring the diseased organ to its normal state. Then arose a new class of physicians to whom the question of cure appeared to be only one aspect of a greater problem, viz. the discovery of those causes which, if removed, will not develop into the manifestation of pain; in other words, they aimed at keeping the physiology of man always relatively immune, in such a state of efficiency as to come out victorious when attacked by disease germs. Thus preventive medicine may be considered a more general science than curative medicine, the object of the latter being of a present and momentary nature, that of the former of a future and more abiding character.

Then arose a third class of doctors to whom neither the question of disease nor its prevention appeared as of the same importance as the discovery of that power by which Life is at every moment maintaining itself in the organism as an independent Cause, or Principle, both in health and in disease. They thought that life contains within itself the *very essence of permanency*, and that the real cause of disease and death is to be found, not in the life entelechy, but in the way in which its emanations are dispersed and radiated through the nervous, the glandular and the muscular structures and organisms. Hence these thinkers may be said to have arrived at the very source of the stream of life, which, if kept pure and made to flow on a bed of incorruptible substance, will flow on for ever, transparent and sparkling,

free from the contaminations of either bank. For they found that life in its very nature is a substance which is continually growing by destroying its concomitant or accompanying surroundings. Whether or not they discovered the secret of perpetual life is not within our province just now to consider, but it is abundantly clear that the main object of all these three classes of thinkers is to win from nature the secret chain which properly applied will heal the human being of all the ills that flesh is heir to.

Here we find that medical science in all its branches has but one aim, to secure permanent health for the human body and as a far-distant goal permanent life by eliminating all the destructive agencies which are transforming, to use a familiar figure, the spark of life in the charcoal into the surrounding ashes. Hence the aim of the Ayurveda is perfectly human, because it seeks to liberate humanity from the pangs of disease and death.

Next in order comes the Gandharvaveda. This Veda teaches the principles of the Sublime and the Beautiful. The soul of beauty is hidden in the human heart but it functions through the forms of rhythmic sound and the symmetry of light and shade. No deities are more companionable, more congenial to the soul than the goddesses who preside over the fine arts. No one can be uplifted by the touch of the goddess of Beauty (*Sri*), unless he forgets his ego. Here in the fine arts we find another secret of salvation, it is only in the participation of the universal life of beauty as expressed in the harmony of sound and colour that we can forget the miseries of terrestrial existence. Song is the divine instrument of the union of the mortal with the immortal. In this particular Veda is claimed for the harmonic soul a divine grandeur equal only to that of the Highest. In song was discovered the key of emancipation from the grip of death, and here also the fulfilment of life was conceived to be in the enjoyment of beauty as the essence of existence, to be attained through the annulling of that discordant element the mortal ego.

In the Gandharvaveda, we find the purpose rising to a higher plane, in which all considerations of physical life are

lost sight of in the hope of a life in the bosom of Universal Beauty, the relation of the two being like a lightning flash in a moonlit sky

Last comes the Dhanurveda. The object of this Veda is the defence of one's own country, it arises from the idea of the self-protection of the community. The object of the State is to secure to its subjects a maximum of security of life and property with a minimum of sacrifice. But why does the need of such a government arise? Because there are criminals within the State as well as without, and therefore a wider and more cosmopolitan system of control is necessary, one which will secure to all mankind equality of all benefits, and the end of such an international or inter-racial government will only then be attained when the very desire to act criminally has been uprooted from the human mind. Our object in living under a State ought to be, not so much to guard the interests of one individual against another, or even the interests of one State against another, — although these are of foundational importance — but to participate in the common happiness of all. The salvation of the individual, so far as he is a member of the State, means the recognition by the rest of mankind of the civic status of the individual; it is only by the recognition of the civic nature of each man — whatever his race or creed — by all other men that the object of international government can be realised.

Now we are in a position to understand the aim and scope of Indian philosophy. These three Vedas, viz. the Āyurveda, the Gandharvaveda, and the Dhanurveda, are the three subdivisions of the Rig Veda, the Sāma Veda and the Yajur Veda respectively. The object of the three sub-Vedas is only a reflection of the object of the three greater Vedas.

Thus the Āyurveda, with Rasavidyā (the science of alchemy and the elixir of life) seeks to discover the means of perpetual life by destroying the sources of disease and death. The Gandharvaveda, with Śilpavidyā (architecture and the fine arts), seeks to discover the means of perpetual life in universal beauty and to guard it from the misery of the disharmony of our narrow, worldly life, and lastly, the Dhanurveda,

with Arthavidya (science of economics and administration), seeks to secure social happiness to the individual by means of governmental and military organisations. The higher Veda has therefore only one aim, viz to discover the source of perfection, immortality, universality, wisdom, and love of the Supreme Spirit, and thus save man from the disasters of an existence ignorantly divorced from the Highest.

The higher Veda speaks the last word on the ultimate object of existence, an existence in which happiness, in the highest sense of the term, is enjoyed in its unalloyed form.

Now we see how these ends or purposes, — viz perpetual security for the individual among mankind, perpetual life kept in the highest state of efficiency within the human body, and perpetual happiness through the realisation of beauty — are like three tributary rivers pouring their waters into the wide river of the higher Veda. When all these minor rivers meet the vast stream of the higher Veda a new phenomenon of surpassing interest attracts our attention. There is a sudden arrest in the current and we clearly discern, or seem to discern a line dividing the tributary streams from the main river. This line is the line of *Dharma*, or Moral Law. It is only through living the social, the intellectual and the emotional life in their fullness that the individual perceives the subtle working of an invisible law, the effect of which appears to him as regulating or harmonising.

It is impossible to ascertain what particular place is to be assigned to the moral ideal in the scheme of life, for it pervades us like the atmosphere, or more accurately like the space all around, within and without, and defies all attempts at limitation or definition.

In every department of nature we see the play of two forces which by their interaction help to conserve the end of existence. For instance, we all experience the wild desire of self abandonment, of self indulgence, of going forward on our hobby horse, and yet who can deny or ignore the restraining and regulating influence of another power which makes us prodigal sons return to our ancient parental home of self respect and righteousness?

That which physiologists call "nerve inhibition" is only

an expression of its spiritual counterpart viz moral restraint and do we not find the secret of our dignity as human beings in inhibition and restraint? And what is the secret of this restraint but the soul's discovery of its having nothing in common with of its taking no interest in the momentary pleasures of transient voluptuousness?

It is acknowledged on all hands even in this age of materialism that man should be relieved as far as possible of his material anxieties and that the true way to satisfaction lies not in plunging headlong into the vortex of action but in the development of a contemplative attitude towards the universe of appearance. This philosophic spirit of contemplation without which the mental horizon cannot be widened can only be secured to the individual through the systematic exercise of the spirit of disinterestedness. We noticed how during the transitional period between the quest for perpetual life and the quest for perpetual beauty the human spirit discovered that its satisfaction lies in forgetting the ego in its enthusiasm for the worship of universal beauty. This paves the way for the appreciation of the moral ideal the essence of which consists in the disinterested contemplation of Pure Being. Hence we understand why Hindu philosophers never tire of emphasising the need for self-discipline as the condition precedent for studying the Veda because the truths taught in the Veda cannot be grasped by the initiate unless he succeeds in lifting up the eye or his mind from the passing show to the invisible Reality.

Thus we also understand the rationale of the Rishi's teaching — that through faith in the invisible the invisible becomes visible.

The guiding star of the student's life is sincerity. Even the Devas worship sincerity as a cloud of glory. Nature yields her secrets only to the man of sincerity. Nothing is dearer than truth. And what can we not sacrifice what can we not renounce for obtaining the talisman which will secure for us perpetual liberation from the tyranny of that phantom which is continually masquerading as fact and preventing us by its deceptive wiles from walking on the path of stern right?

With all the strength of the heart, with all the firmness of resolution should we cling to the sincere desire for truth, the truth which is to give us back our own true state of glory.

For assimilating soul truths, a rigorous discipline of the intellect is of as much value as a rigorous discipline of the passions, which are the great obstacles to concentration. We all know that in order to understand any problem, whether of mathematics, physics, or any other science, we require a certain amount of abstraction — that is, the faculty of withdrawing the attention from all distracting subjects and fixing it on the subject under consideration. That which we want to know should be like a powerful, enchanting music, drowning our senses and captivating our hearts, the very process helps to isolate the mind by creating an enthusiasm for the one unknown thing together with an indifference for all other things. The focussing of the rays of the intellect on the gloom of the unknown is only possible when they are withdrawn from the dazzling sphere of the known. Thus bit by bit the mind advances on the *terra incognita*, claims the land for itself and finally plants there the flag of victory. Thus does the initiate conquer the realm of the unknown through faith, through sincerity, and through determination and energy.

But it may be doubted whether all this endeavour to comprehend the Infinite be not a vain, wild goose chase! It may be questioned if at all the human mind, which is so frail, so liable to deception, so limited, can understand that which is not understandable? At the same time it has been argued that, compared with the advance made by the Positive Sciences, philosophy has not succeeded in giving us any positive, certain, or definite truths. Why then should Man waste his time in the study of philosophy, which has been unsuccessfully pursued for at least the last five thousand years?

It is true that the mind cannot transcend its own limits, it is also true that the net result of philosophical investigation has not fulfilled the promise it held out. What then can be said in favour of the study of philosophy in general, and of Hindu philosophy in particular?

As a general rule of life, I may point out that as loving the beloved enriches the heart and the fulfilment of duty ennobles the conscience, so the pursuit of philosophy emancipates the understanding and frees it from its inherent prejudices and superstitions.

We may first clear the ground by saying, startling as it may appear, that the very fact of the indefiniteness or uncertainty which is associated in our minds with the conclusions of philosophy constitutes its charm upon our attention. The human mind is limited in its relation to appearance, but not in its relation to reality.

Let us consider the first point, viz. that philosophical conclusions are indefinite. All the arts and the Positive Sciences are supposed to be definite in the sense that they give us exact knowledge of objective existence, but philosophical conclusions are not exact or definite in the ordinary sense of those words. Let us consider how far this charge against philosophy is true. To take a concrete example suppose an artist paints the picture of a rose tree in blossom. When the connoisseur pronounces the picture to be a faithful copy of the original, what he means is that the colour and light and shade, so far as observed under certain conditions of position, light, etc. are true to the original. This would be a definite or certain judgment, but the connoisseur has not at all considered, as it is not within his province to consider, the most vital aspects of the rose tree — for instance, the life of the rose, the mystery of its colour and scent and why it is called a rose. How is the knowledge of the tree obtained by the artist? Why is it that the picture can be called faithful when it lacks the most important characteristics of the tree? viz. its vitality, its growth, its movement, its power to produce flowers and to give rise to the feeling of pleasure in the mind of man? All these questions are completely ignored in the art critic's judgment as conveyed in the phrase "The picture is faithful." Is it not strange that the word "definiteness" as implied in this phrase is only another expression for ignorance or unwillingness to think? If ignorance or unwillingness to consider all sides of the question is the glory of the human intellect then certainly the judg-

ment of the art critic must be pronounced perfect. Philosophy, on the contrary, instead of expressing itself in such dogmatic assertions or negations, instead of appealing to the momentary expectation of the hearer, stops and ponders over the question in its universal aspect.

We want to know. We may think that at the present moment we are unfit to know, or not industrious enough to know, but the fact remains that we *want* to know the mysteries of life, of growth, of origin and of identity.

Now let us select an example from science.

Take the most accurate of sciences — mathematics. When we say that $2 + 2 = 4$, we are quite sure of exacting an approving nod from our hearer, whatever his nationality may be, but does the question stop here? Is it not necessary to understand whether numbers exist in nature? If they do exist, how are we to observe them? Then again, we measure space and time by numbers: we say that it is twelve o'clock, or that the distance is a mile long. But what is this time and space? How does the human mind conceive the idea of the unit of measurement? The most mysterious of all things in the world is the number *one*. What does this *one* stand for? Is it the symbolical representation of the oneness of this universe, or the oneness of the human soul? And why is this particular number used to express the so-called oneness of Being?

All these questions demand solution and there is no reason why we should desist from the attempt to solve them on the ground that they are insoluble.

They are not insoluble, for the very reason that they suggest themselves to our mind. They are indefinite only so long as we do not adjust our attention to them. Had we been mere machines, like the calculating machines of China, we should have been satisfied with the so-called exactness and certainty of the Arts and the Positive Sciences. This exactness is worshipped at the present day because of its utility to those who are quite ignorant of the sciences themselves. A man may not know anything about electricity, yet he enjoys the electric light, and this enjoyment creates in him a sense of respect towards the science which has

conferred such a blessing on him. We might as well fall down and worship the scales because they have given us the exact weight of wheat corresponding to the money paid. It is therefore not exactness or definiteness or certainty that constitutes the glory of the sciences.

The certitude of the sciences only reveals the certain knowledge of the knowing soul. It is the mind of the scientist which feels certainty, and this feeling of certainty is one which we all have in common, but it is only when this standard of certainty is applied to the so called external objects that we see a kind of harmony between the subjective standard revealed within our mind and the objective manifestations reported to us by our senses. This entirely changes our outlook upon reality. Here we are taught to look to an independent reality, the truth of which is guaranteed by our intellectual and emotional convictions. Yet we do not mean to say that this conviction is infallible or that it is ultimate, but that it indicates the direction towards which we are to look for a higher confirmation of its certainty. This then is the function of philosophy, to tap the higher source of certainty within the understanding of Man, or, to put it in another way, to hear God's own word uttered within the temple of the soul.

We are now in a position to understand the second question, viz. In how far is the human mind limited? It is the phenomenon or sense impression which is limited. Let us take a concrete example. Here is a pen, I am holding it in my hand, I am feeling it with my fingers, I am also seeing it with my eyes. What I am seeing is the yellow colour and the round, long form of the penholder, what I am feeling is something hard, something impenetrable. Now the mind which is observing this pen is much wider than the general impression of the pen, which only occupies a part of the whole sphere of the mind, so that we can say that in this particular instance the mind is wider than the sense impression. The limits of the mind here at this moment do not consist in the extent or area of the whole mind but in its capacity to attend to more than one impression. For instance, all the time that I am seeing the pen I am not seeing the flowers.

outside my window, or the pictures on the wall. The limit, therefore, of the human understanding is its relation to attention, but this limit, relative to the object of attention, does not at all prevent the mind from knowing the object — on the contrary, it is this limit which gives me the knowledge of the pen. If the mind were unable to relate itself to the pen, there would not be any knowledge of the pen at all.

It is the same when we think of concepts. Take the concept "identity", e.g. " a is a " or " $a = a$ " or the concept "universe". Our attention is limited to the concept when we think of it. In this case the knowledge consists, not in impression, but in meaning or interpretation, and the more appropriate the meaning, the greater is the satisfaction.

It must also be remembered that, in the case of a concept, however abstract it may be, the mind is not transcending its limits, for the concept is there, before the gaze of attention, and the understanding is grasping it, so that the concept is growing, so to speak, or unfolding itself continually, i. e. its meaning is being put before the mind. We thus see that the mind is related to the object and the object is limited to the mind. It is not true that the mind is limited to the object or that the mind itself is limited.

We shall now try to understand whether the mind is unlimited. We shall first show that the mind has an inexhaustible tendency or the faculty to come in touch with an indefinite number of aspects of things, and thus gradually, unknown to itself, it suggests, or sees, innumerable qualities in a thing. For instance, let us take a flower. It is only the picture of a flower on the retina consisting of certain colour vibrations that we are actually seeing, but just think for a moment how much the mind adds to it, how unceasingly the mind is bringing from within itself relations or meanings and associating them with the flower. For instance, the rose grows out of the earth and the mind connects it with the whole solar system — there is the chlorophyll which is being supplied by the sun — or we rise above these visible things and begin to think of the invisible power, viz. universal time, which brings the summer season in its train and has also brought me at this moment near this flower. Further, the

flower must be enjoying the sunshine, there must be a certain amount of sensitiveness within the flower to distinguish light from darkness, heat from cold. Is not the flower happy now? Is not a part of the same consciousness which makes me enjoy the flower in another form making the flower enjoy the sunshine? Thus the mind rises higher and higher by dissolving the entire visible universe into the invisible universe of Consciousness and Bliss, and the highest generalisation is reached when both I and the flower appear to be two rays of the one universal Light.

Now I beg of you to consider whether all these suggestions, or thoughts, or ideas, are not contributed by the mind. Had the mind been limited, the ideas would have been limited also.

It may be said that these are mere fancies, the product of imagination, but if this is fancy, then scientific theories are also fancies, for all scientific theories are invisible. No body has seen gravitation in its universal aspect, it is the mind which has, so to speak, brought gravitation to nature, and the tiny fall of the apple was enough for the omniscient soul to recognise the working of a universal law.

It may be asked where we are to find the verification of the truths of philosophy, for if these philosophical truths exist they must be capable of observation. In answer to this we have already said that philosophical truths are as much conceivable as scientific truths are observable. In the first place these truths were seen by the Rishis, and we shall all be able to see them if we are sincere, enthusiastic and determined, for there would be no reason for studying philosophy unless the truths were verifiable. It is no argument to say that at the present moment I have not seen the soul or that *I have not seen God*. Doubt is a philosophic virtue. Why? Because doubt comes not before but after experience. For instance, if I suspect that a tradesman has given me a counterfeit coin, why is it that I suspect it? Because I first knew a sterling coin, and the memory of the sterling coin helps me to detect its counterfeit. The persistence of the doubt for a very long time only shows the inability to recollect and the lack of the appropriate stimulus or condition necessary for

recollection. Forgetfulness is in fact the handmaid of memory and doubt is the herald of certainty. The only reason for the appearance of Rishis, prophets, saviours and philosophers on this earth is to intensify our doubts with a view to their ultimate removal. Therefore the Hindu philosopher says "Question, but question one who knows." "Arise, awake, find out the sage and understand thyself." In Sanskrit we call the soul *Jñātrī*, the Knower or the Under-stander.

Here another and a much more unanswerable question may be raised. It may be legitimately asked. If the mind be unlimited and if the standard of certainty be already within it, then what is the good of studying philosophy, for the object of study is to educate, to add something to the mind which was not already there, therefore those who believe in the perfection of their own mind need not advocate the course of a philosophical education. This doubt arises from a fundamental misapprehension of our position. We do not say that the mind, *as it is at this moment*, is perfect or even that the ideal of perfection always presents itself before the mind's eye of the seeker, but what we mean to say is that the ideal is implicit in the mind and that between the ideal and the actual there is a veil — we may call it error, ignorance, or defect.

But the presence of a tendency to error in the mind does not imply that there is a complete absence of the opposite tendency towards truth, any more than the toothache from which I am at present suffering means that I have suffered from toothache ever since my infancy, or that there is no chance of my ever again enjoying the pleasures of mastication — it only shows an abnormal state of the tooth, pointing to the possibility of its being restored to the normal state.

We can understand this problem in another and more philosophical way. For instance, suppose that the philosopher says that consciousness survives the body. He bases his argument on the experience which everyone has, viz. that there is an uninterrupted flow of sensitiveness or consciousness running through all the states of the mind and body,

that we are conscious when we are awake and also when we are sleeping, for dream is a kind of consciousness. Under pleasurable and painful circumstances we are conscious, and from birth to old age the same consciousness continues. Basing his arguments on these facts as well as on our inability to think the opposite, or to imagine an absolute stoppage of the stream of consciousness, the philosopher says that consciousness must survive the body.

It may be said that the argument amounts to this: because the philosopher has the idea of an uninterrupted consciousness he jumps to the conclusion that what is an idea in the mind is also an actuality in nature. He may be compared to the Persian beggar sleeping in a mud hovel who dreamed that he was Emperor, and in the morning told the cowherds that they must pay him homage as Emperor of Persia.

The same argument has been given in another form. It is argued that because I have the idea of the dollar in my brain, therefore I must have the dollar in my purse also. To this we may reply that the analogy is faulty. In the case of the dollar the idea is only an impression or an image of the dollar which was foreign to the mind, and an external object has no analogy to such ideas as infinity or immortality. These latter ideas, viz. the idea of God, of soul, of consciousness, are of a quite different order, not superimposed upon the mind from outside, like that of the dollar or the dream of the beggar. This subject deserves a little more consideration.

Ideas, broadly speaking, are of two kinds: ideas of the understanding and ideas of experience.

What I call ideas of experience are those ideas which are positive generalisations drawn from sense-experience. For instance, the idea of a geometrical circle, or of an ellipse or of the infinitesimal, or of the integer, are ideas of experience, because a circle or an ellipse or an integer in the mathematical sense does not exist in nature, although there are many objects in nature which indirectly suggest a circle, an ellipse, etc. The horizon, for instance, may suggest the idea of the section of a circle. A very minute drop of water may indirectly suggest a geometrical point, a mote floating in a

sunbeam may have given rise to the idea of an integer. It must be carefully remembered that these objects themselves do not exactly correspond to our geometrical definitions of circle, point or integer, yet we know that between our geometrical ideas and these physical objects there is no disharmony. Thus such ideas are correct although there are no objects exactly corresponding to them. Such ideas are called positive ideas and positive ideas are true ideas.

Let us now consider in what sense we can pronounce philosophical ideas, or ideas of the understanding, to be positive and true ideas. The characteristic of a true idea is three fold, viz first, that it is identical with itself, secondly, that its contradiction is absolutely unthinkable, thirdly, that between itself and its opposite there is no middle term.

Let us now take the idea that consciousness is immortal. Is this idea true or false? In the first place let us guard ourselves by saying that there is nothing corresponding to consciousness in nature, or, in other words, specifically in heat, light, mechanical force, etc. The only place in which consciousness exists is, primarily, in ourselves, and, secondarily, in animals and plants.

This consciousness which in me is associated with the "I", or subject, or ego, is identical with itself in the sense that it does not change its character or trait, so far as I know. All the time that I am living it has only one characteristic, viz thought or feeling, so that the first test of a true idea, viz that it must be identical with itself, applies to consciousness in that it never changes its character.

What right have we to say that consciousness is immortal? How can we join the subject and predicate, viz Consciousness and Immortality by the verb "to be"? For the import of "is" is existence, durability, permanency. The reason is this. Consciousness is unthinkable as non-existent. No one can think that he is dead, in the sense of his not thinking at the present moment or of his having nothing before his mind at some future moment. If we are to think of Consciousness at all we must always think of it as existent, in the sense that it is associated with a subject and thinking of an object. As it is impossible to think of light without a source of light,

or of light without luminosity, so it is impossible to think of consciousness without a subject or thought without an object. This experience is universal and universal experience must be positive experience. It may be argued that universal experience frequently proves to be illusory, and this is true, for we have many evidences of it but we have not a single instance of the experience of consciousness as non-existent. What right have we therefore, in the absence of all evidence, to arrive at a negative conclusion?

The third test viz that between the idea itself and its opposite there is no middle term, can be prominently applied to this proposition. We cannot say 'consciousness either is immortal or is not' for there is no room for doubt, doubt, as we have shown, being based upon experience and not upon the negation of experience. It is in permissible doubts, not in blank scepticism that wisdom begins. What is the opposite of consciousness? Matter. We may say for instance that the patch of sunlight on the floor of my study is material, but is there any substance or ground between my consciousness, as sensible of the sunlight, and the sunlight itself? There is not. Between my conscious thought and the sunbeam there is an absolute difference, an impassable gulf. The two cannot be compared, so that however hard we may try we shall not succeed in thinking that the sunbeam is endowed with consciousness. But, it will perhaps be argued, our inability to conceive the sunlight as conscious may be purely subjective, who knows for certain that the sun is not a conscious being? To this only two answers can be made. In the first place nothing can be posited as having any existence unless it comes within the purview of our consciousness, and as the existence of consciousness in the sun shine does not come within the circle of our consciousness, we must pronounce it to be non-existent. In the second place, we must wait for the state of omniscience, when we hope to know the true truth of all things. According to Hindu teaching the chief object of the Darsanas is to wait for the rise of truth in our mind in its completeness, and Hindu philosophy teaches how to work for the consummation of so glorious an end.

It is therefore clear that the ideas of the understanding are true in so far as they satisfy these three tests, but let us point out that the ultimate satisfaction cannot be given by these three tests; however clearly we may intellectually grasp the idea of the soul, or of perfection, or of God, this will not afford us, from the very nature of the case, the satisfaction which we really seek. Why?, Because, and herein lies the most important consideration of Hindu philosophy, there is a certain obstacle or barrier, let us say a sort of screen, between reality *as it is* and the instrument of thought *as we have it*, or in theological language, between God and man. This screen distorts or obscures the true nature of the Eternal Reality. It does not prevent our having a glimpse of the eternal Truth, but it prevents our touching with our own hands the person of the Deity of Truth. It is the supreme object of human life to lift this veil, so that our soul may be bathed in the perennial light of the Eternal.

We have spoken about the need of studying philosophy in general and of the effect it is likely to produce upon our mind. We will now consider the claim of Hindu philosophy on our attention. We shall understand what Hindu philosophy is by *distinguishing it from what it is not*.

Let us say that it is not a mere intellectual system like the philosophy of Hegel and Kant. It does not content itself with examining the structure of the mind, or with considering the evidences for the existence of an external world; neither is it a school of belief which teaches faith in the invisible. It is not a body of theological dogmas, prescribing rituals or formulating creeds. It does not hold out a panacea for the cessation of all ills, neither does it encourage its votaries to pursue the will-o'-the-wisp of the spiritist. It does not deal with the phantoms of the occultist. It must be clearly understood that philosophers are nowhere churchmen. But of one thing the Hindu philosophers are quite sure, viz. of the possibilities of the human understanding and of human development. The objects of Hindu philosophy are purely human, its methods are constructive and critical; it accepts the human understanding itself as a tabernacle of Divine revelation, but it is at the same time unwilling

to accept any revelation which has been weighed in the balance and found wanting. Thus it is critical without being destructive.

The comprehensive character of Hindu philosophy is its greatest recommendation. We shall see how the great ideals of human life were all harmonised and assimilated in the scheme of self-development taught by Hindu philosophers. We shall begin by showing in the first place how the ideal of resurrection and of Divine fellowship, as experienced by the early Christian mystics, can be understood in the light of the teachings of the Viśiṣṭādvaita and Dvaita schools of the Vedānta. These philosophies teach that the soul is reborn in faith and that through purity and worship it will rise and obtain the grace of God and ever after live in blessed companionship with God. In the second place we find in a fully matured state the Neo Platonic ideal of the "Realisation of the One" through the practice of ecstasy. Thirdly, the ideal of All Perfection, or what is called the 'sidereal religion', taught by the thrice great Hermes, finds its counterpart in the teachings of Hindu philosophers. Fourthly, the ideal of the Passing Beyond through the practice of meditation is taught by the Buddha and revealed in some of the earlier Upanishads. Fifthly, the ideal of Beatific Isolation or *Kaiśalya* through the practice of the virtues, taught by Mithāvira and in the Sūtra teachings of Gotama. And lastly, surpassing all, we have the message of the Rishis of the Great Forest — the ideal of Liberation through knowledge and renunciation as the ultimate goal of humanity.

The results arrived at by the Hindu philosophers are pre-eminently positive and it is the universal character of Hindu philosophy which, in my opinion, constitutes its claim on the attention of civilised mankind.

To sum up the considerations in favour of Hindu philosophy, I may say that its aim is purely human and ideal, its methods are critical and constructive, its character rational and universal, and its results positive and pragmatic.

Such were the words of the Ācharya, Śrī Ānanda, Śiṣya of Bhagavān Śrī Guru Paramhansa Parivrājaka Ācharya

Swāmi Sivanārāyan, to the children of Uttai-Kuruvarsha, the aurora-crowned land of Freedom and Peace, setting forth the teachings of the Rishis and the Dārsanikas and the Sannyāsins of Brahmarsidesa, the home of Wisdom and Righteousness, watered by the holy streams of the Saptasindhavas and the Gangā, and having for their aim the interpretation of Ātman, the True, the Real, for man's attainment of perfection, wherein this is the First Lesson entitled:

The Scope and Aim of the Vedic Philosophers.



SECOND EVENING.

I

Man is a born seeker of the Real. The child is always looking for what is real and trying to find out what is not real. This desire to distinguish the real from the unreal is perhaps the most glorious heritage of man. It distinguishes him from the lower creatures, though even they are not entirely destitute of the sense of the real for animals can distinguish what is good for them from what is not. In the child the desire to know the real is so great that it is continually expressing itself in questions and it is this desire which ultimately develops that subtle scientific curiosity which produces scientists and philosophers. But the desire prompting the scientific man's curiosity, or as Plato calls it "wonder, the mother of all philosophy", is not satisfied with that which is apparent to the senses but tries to find out that which is true and real in its own nature — that is to say, a line can be drawn between apparent reality and scientific reality.

The child takes a flower, for instance, for what it appears to be and is satisfied. The scientist classifies, he tries to find out the points of similarity and dissimilarity between the vegetable world and the animal world, and he notes all *those factors or conditions which are conducive to the growth of plants*. His object is to assimilate lower forms of organised things to higher forms till he arrives at the highest generalisation. He is in search of that power in Nature which is ever supplying life and form to all things. This power is something external and real, capable of being observed, manipulated and harnessed. Whether this power is life, or electricity, or mind, we do not yet know but what philosophy has to take note of is the natural attitude of the mind towards such a power.

Here the philosopher's business is to examine the psychology or the process that is going on in the mind of the

scientist Just as an astronomer directs his telescope towards the heavens and observes the transit of a planet's satellites, so the philosopher watches the thoughts that pass through the mind of the child when he is busy with his toys And what is the process going on in the mind of the child? At every moment he is taking for granted that his toys exist as objects in the world outside him He cannot disbelieve his own sense impressions So that realism is not a philosophy but a report and a record of the mind's attitude when it thinks of objects or things or forces If there is any philosophy in realism it is a confession of our inability to probe and dissect things as they are in themselves independently of our subjective estimates Hence realism, if it is raised to the dignity of a philosophy, is bound to be atheistic or nihilistic or at best agnostic

Nevertheless realism is the basis of our behaviour and conduct, for belief in the reality of an external world is the mother of action Disbelief in the existence of a world outside will paralyse action Hence we find that men of action are pre eminently gifted with a realistic temperament For instance a great military commander or engineer or statesman acts for the good not only of his own generation but of coming generations as well because he believes that the race of mankind, with all the conditions of land and water and so on, under which man lives, will go on existing for all time, even when he, the individual consciousness, is removed from this theatre of action So with art and all sciences

These are the two main systems of philosophy One makes the human intellect the centre of the universe and says that without mind the universe is a blank, whereas the other says that without the universe the mind is a blank, that every thing which is outside us, is firm, permanent and abiding and is the cause of the thoughts that are in our intellect Thus these two classes of thinkers have been wrangling since the dawn of civilisation Every man and every woman is either an idealist or a realist Or perhaps we should say that an idealist survives his realism and a realist his idealism Some thing occurs perhaps in the life of a realist that completely

changes his whole outlook, the world which formerly seemed so real to him now appears a mere bubble — he looks at it all with other eyes, from a new standpoint. Others again of a dreamy, contemplative nature who have always regarded the world as a shifting scene not nearly so interesting or so real as their own thoughts, as something that hardly concerns them — they too wake up perhaps to the reality of matter, to some reality outside themselves. So we may say that man lives to survive his own opinion.

To night I shall take up the subject of realism as it was understood in India long ago and as it was expounded by Rishi Uluka. Before Rishi Uluka's time realism was well known but no one before had analysed and systematised it as he did. Hence Uluka, or Kanāda, as he was generally called, may be regarded as the founder of the Realistic School in the sense that he was the founder of the system which presented the matter in scientific form.

Uluka was a man of extreme self renunciation. He lived in the forest and earned the idea of plain living and high thinking so far that he would only eat a few grains of rice picked up from the ground at evening after everyone else, even the birds and beasts, had satisfied their hunger. Hence he was called *Kanabhuḥ* which means "eater of grains (of rice)" or *Kanabhaḥsal*, which means a bird, and by this nickname he has been known ever since. The Greek philosopher Diogenes as you will remember was nicknamed "the Cynic", which comes from a word meaning a dog, because he lived in a tub. Thus philosophers get their nicknames from their particular hobby.

A study of Uluka's philosophy will convince the reader that there need be no antagonism between science and theology. The study of the physical world may be regarded as a fitting preliminary to the study of theology and philosophy.

Uluka's realism covers a very wide range of subjects viz physics, chemistry, biology, metaphysics, psychology, ethics, and the science of self realisation, all of which he treats in a series of twenty lectures. Now *advaya* realism is synonymous with materialism. But materialism is of various descriptions, there is for instance a materialistic doctrine which derives

mind from matter, does not believe in soul or spirit and does not connect the world with God as Creator or Supporter. Then there is another kind of materialism which does not separate matter from mind but sees in them two aspects of the same thing, like the convex and concave aspects of a globe and conceives of both as arising from the same ultimate, fundamental reality, their appearance as two being the creation of the human mind. When we reach a higher development we shall see them in their true relation. The world in its aspect as primordial atoms is co-eternal with God who is supreme Mind and Will. It is necessary to become acquainted with the distinctions between the several schools of philosophy in order to appreciate the exact meaning of any particular philosopher. One of the most essential characteristics of the student of philosophy is his willingness to listen to what one particular philosopher has to say and then to study him in comparison with others. Only by listening and then standing aside, withholding all premature judgment and letting the truth unfold itself spontaneously from within can he properly understand. In this way, step by step, after due study of all that has been established by philosophers, he will be able to form his own opinion. In philosophy, let me say at once, there is no such thing as what schoolboys call "cocksureness". The best cure for cocksureness is metaphysical training, which tends to widen the mind by bringing it into direct touch with the explanation of unseen realities. Uluka's philosophy is a living instance of what I am trying to explain viz. the attitude of the student.

Certain fundamental questions have occupied the human intellect from all time and even now in spite of the vast improvements in science we cannot solve some of the problems that agitated the minds of our earliest ancestors. But if we try to view the problem from their standpoint we may be able to construct a synthetic philosophy which may be of use to future generations. It is for this reason that I am trying to give you some idea of Indian philosophy which I believe to be the soul of European philosophy — indeed I believe it to be the original source of all other systems of thought, whether realistic or idealistic.

We will now take up some of the main points of Uluka's philosophy. We have said that the standpoint of realism is the standpoint of the child who accepts external things without suspecting their philosophical value. The scientist accepts external realities as they appear to his mind but he investigates into their constituent elements — in other words he does not question why the world was created but he tells us that the world which we see is composed of matter and force. It is therefore desirable when studying realism to analyse the mind of the scientist, to note down all the ideas present in his mind and then determine their values.

What then are the ideas present in the mind of the scientist? In the first place we shall say that there are so many *words* present in his mind — not words *without* meaning but words *with* meaning. These words are names and signs of certain objects and each of them has an exact and definite meaning. In philosophy it is of great importance to know the exact connotation of a term. Hence Hindu philosophers call philosophical terms by the name of "*Padārtha*" which means "meaning of words". The very word *Padārtha* is enough to show how careful the Hindu philosopher is in the use of words. All scientific concepts or notions strictly speaking are *Padārthas*, i. e. "words associated with a meaning" — and nothing else.

In other words we are acquainted with descriptions and definitions conveyed by terms, and all scientific thinking proceeds by definition and description. We shall now see what *Padārthas* are present in the mind of the scientist.

The first *Padārtha* which we can at once observe is "thing" or "substance" or "object". It is the most primitive idea and word, present in the mind of the child as well as in that of the scientist. We say water is a thing or substance, light is a thing or substance and so on. It may be asked is there one thing or are there many things? Uluka would say there are many things, he has enumerated nine. These nine terms, or words, or signs, stand for nine objects of thought which are generally believed to have independent existence. These nine things may be enumerated in the following order. Four kinds of atoms, viz. (1) *Kṣiti* (2) *Ap* (3) *Tej* (4) *Marut* (these

atoms are eternal, indivisible, ultimate and infinitesimal) (5) Ether (6) Space (7) Time (8) Mind (9) Soul

These nine things cannot be conceived as unreal or non-existent because it is in terms of these nine substances or things that we are continually thinking. Hence, if they exist, they cannot exist devoid of all qualities or relations, in other words a thing or substance must always have some quality or qualities. The mind of the scientist always thinks of objects not as so many blank points but as possessing certain attributes or qualities. "Attributes" therefore is the second fundamental *Padartha* of the scientific mind. This will be clear if we try to find out the above mentioned things as they stand associated with some other quality in our mind. Take any solid object - a piece of stone for instance. We call this piece of stone a 'thing' and say it is hard and of a grey colour. We also say I hold one piece of stone in my hand, it occupies a certain amount of space, it has individuality, and so on. Hence, we see that it is the duty of the realistic philosopher to discover the *qualities* of all things.

After qualities we observe the existence of the idea of "force" in the mind of the scientist. "Force" or "energy" or "motion" is therefore a *Padartha*. There are several kinds of motion - rectilinear, curvilinear, vibratory, rotatory and so on. Downward motion may be observed in rivers and streams, upward motion in an arrow shot into the air.

After motion there is the idea or word "genus" present in all scientific considerations. Those characteristics or marks present in or common to many things constitute the genus. For instance when we speak of the genus "animal" we mean "the characteristics or marks of animality" viz. the presence of life, growth, assimilation of food for building up the body, response to outward stimuli etc.

After "genus" comes "species" or those special marks which distinguish one class from another class under the same genus. For instance a fish certainly differs from an elephant yet they are alike in that both are animals. There must be some special characteristic or mark which distinguishes the species "fish" from the species "elephant". Apart from structural and anatomical distinctions there is the di-

distinction that the one is **oviparous** and the other **viviparous**. Hence the species, in addition to the characteristics of the genus, possesses some special characteristics

Then there is another general idea which may be called 'inherence' or 'inseparable relation' which always forms a part of scientific discussion. For instance the idea of 'man' is inseparable from a certain anatomical structure. The idea of 'milk' is intimately related to the ideas of 'whiteness' and 'liquidity' — in fact the idea of a species implies the inseparable association of the characteristics of the genus with those of the species. Each individual thing is a reservoir of innumerable qualities so intimately associated with each other that their absence from the field of thought means the very absence of the thing itself. For instance if we mentally abstract all the qualities that enter into our picture of a monkey, then what remains? Nothing. Hence "inherence" or "intimate and inseparable relation" is a universal notion or *Padārtha*.

And lastly "nothing" or "negation" or the idea of the absence of a thing. The scientific mind denies many things which it believes do not exist. In language we express our conviction of non-existence by the negative word "not". In mathematics we express it by the term "zero". Further we say a man is "immortal" or a statement is "false". All that is unthinkable is non-existent for us; thus we say that this table before me did not exist in its present form before it was made by the carpenter or we say that it will not exist after it is burnt. In these two examples we are thinking only of the absence of a thing in relation to time. In the same negative way we think of a thing in relation to place, as, for instance, I am now in Stockholm and not in Calcutta. We may also say if the contents of this glass are water they are not ice, and sometimes we deny a statement absolutely. For instance if a man asserts that Caesar was the son of a barren woman we at once flatly deny the statement, because it is inconceivable that a barren woman should have a son.

Thus we find after examining the contents of the mind of the scientist that he is constantly using seven word-concepts, or *Padārthas*, or general notions. These are

- (1) Thing or substance,
- (2) Quantities or attributes,
- (3) Energy, motion or activity,
- (4) Genus,
- (5) Species,
- (6) Inherence or inseparable association,
- (7) Negation or privation or denial

Here we should explain two things, the first being the principle of classification of all general notions into seven categories

Let us begin by saying that the seventh category is not to be admitted as a general notion, for the idea of nothingness is not a positive or objective or substantial idea. There is nothing in Nature corresponding to our idea of negation. As realism does not admit that there can be any such thing as pure non being the idea conveyed by the seventh category has no place in this system of philosophy. We shall confine our attention to the other six *Padārthas*. The principle underlying this classification is simply this - that the idea of "substance" or "thing" implicitly contains within itself all the rest, for as soon as we think of a thing we inevitably think of it along with its qualities and actions, its belonging to a class or sub-class and its association with a cause and an effect. Thus the very idea of substance cannot be thought of except together with the ideas of qualities etc. The order in which it is classified is the logical evolution of the concept, for it begins with the highest and most general word-concept viz "thing" or "substance" and ends with the least general viz "species", "particularity" or "individual". We have said that Ulika believes that the world of sight and sound can be dissolved or analysed into nine fundamental Realities. These nine Realities are all independent of one another, they cannot be derived from one substance, each is eternal. By means of combination and permutation under Moral Law under God's guidance the universe is developing and ultimately resolving back into its constituent elements. This theory of the nine Ultimate Realities is the very corner stone of Ulika's philosophy. First in order come atoms, called in Sanskrit *Paramanus*. The English word "atom" will

connote to most, and especially to the student of physics, an indivisible particle. That is the modern idea of an atom but the Sanskrit *Paramanu* is different. According to Uluka the *Paramānu* is inextended, it has no magnitude, it is not in space, it can only be conceived, only be imagined in the mind. Yet this non extended, non spatial *Paramanu* exists. It exists because it possesses one characteristic or *Guna* (property) inherent in its substance. Every substance has some quality or property which is inherent in it. Take light for instance, its inherent properties are luminosity and heat, and we cannot conceive of light as separate from these qualities. Uluka says that the *Paramānus* or atoms are primordial, fundamental, the very root of all substances but invisible, non extended, non spatial. Premising these qualities in the atom let us try to understand this *Paramanu* theory.

The atom is to be regarded in the light of a geometrical point. The geometrical point has no magnitude yet it exists. This definition of the point is the foundation of the whole science of geometry. Modern scientists are trying to do away with it but however hard we may try we shall find it very difficult to do away with Euclid's definition of a line and a point. The geometrical point is an assumption and similarly Uluka assumes the atom in order to account for the ultimate nature of things.

Secondly the atom is a reservoir of force or power, and this power is inherent in it, it belongs to it, it is always there. So we may say that an atom is a force point or a line of force. If you picture to yourself a ray of light from the sun you can better form a mental picture of atoms, as infinite particles of light. Uluka gives the reason why the atom must be regarded as without magnitude. He says, if we assume that the atom is extended then how far is it extended? Can it be measured? And if it cannot be measured then we must imagine it as infinitely small. But how small? Where shall we stop? Wherever we stop we have only reached a relative position, for I perhaps imagine an atom as the millionth part of an inch while another may think of it as a billionth or a trillionth, and no one can verify it. With the invention of more highly improved instruments we shall be able to

decrease it still further but even then there can be no end to the process, so in order to avoid all this we call it an extended but retaining the potentiality to create the extended universe. Itself without magnitude it has the power to produce that which has magnitude.

It has been calculated that the breadth of the mote floating in the solar ray = $\frac{1}{349525}$ of an inch and the astronomer

Varāhamihira calculates the size of an atom to be $\pi \cdot 3 \cdot 5^{-12}$ of a cubic inch where $\pi = \frac{3927}{1250}$. According to Bhāskara's

calculation the volume of an atom is less than $\frac{3}{4} \pi \cdot 3^3 \cdot 2^{-63}$

or $\tau \cdot 3^2 \cdot 2^{-61}$ of a cubic inch, where $\tau = \frac{3927}{1250}$. But we must

remember that in Uluka's philosophy an atom is a mere point with infinitesimal dimension i.e. less than any assignable fraction of any finite quantum.¹

In some speculations over the nature of matter Faraday expresses himself in language very similar to that of Rishi Uluka. He says "If we must assume at all, as indeed in a branch of knowledge like the present we can hardly help it, then the safest course appears to be to assume as little as possible and in that respect the atoms of Boscovich appear to me to have a great advantage over the more usual notion. His atoms are mere centres of forces or particles of matter — in which the powers themselves reside.

If in the ordinary view of atoms we call the particle of matter, away from the powers, a , and the system of powers or forces in and around it m , then, in Boscovich's theory, a disappears or is a mere mathematical point, while in the usual notion it is a little, unchangeable, impenetrable piece of matter, and m is an atmosphere of force grouped around it.

1) It is interesting to compare the calculations of modern Western scientists. According to Rutherford $e = 4.65 \cdot 10^{-10}$, while Regener has $e = 4.79 \cdot 10^{-10}$ and Millikans makes $e = 4.774 \cdot 10^{-10}$, where e = the electric elementary quantum. Mr Rutherford says that we must regard the atom as the positive nucleus with electrons circulating round it. The nucleus is the seat of gravitation and of radio active transformations.

To my mind therefore the *a* or nucleus vanishes and the substance consists of the powers or *m* and indeed what notion can we form of the nucleus independent of its powers? All our perceptions and knowledge of the atom and even our fancy is limited to ideas of its powers what thought remains on which to hang the imagination of an *a* independent of the acknowledged forces? A mind just entering on the subject may consider it difficult to think of the powers of matter independent of a separate something to be called *the matter* but it is certainly far more difficult indeed impossible to think of or imagine that *matter* independent of the powers. Now the powers we know and recognise in every phenomenon of the creation the abstract matter is none, why then assume the existence of that of which we are ignorant which we cannot conceive and for which there is no philosophical necessity?

If an atom be conceived to be a centre of power that which is ordinarily referred to under the term *shape* would be now referred to the disposition and relative intensity of the forces. Nothing can be supposed of the disposition of forces in and about a solid nucleus of matter which cannot be equally conceived with respect to a centre¹

Remembering that the number of atoms is infinite and that they are qualitatively different and that vibration is their attribute we may ask ourselves how atoms are brought together. What is the law of their combination? The view that we find in Uluka's book requires much elucidation. There are three preconceptions about creation

- (1) that creation begins according to God's will,
- (2) that in creation atoms never remain in an uncombined state,
- (3) that atomic composition and decomposition of bodies takes place owing to the pre established law of merit and demerit, virtue and vice

The specific law according to which atoms combine may be formulated thus. First two atoms vibrate and combine

1) Faraday On the Nature of Matter

together and form a binary molecule (For instance two Ksiti atoms by innate tendency may combine together and form a binary molecule and the original quantity of Ksiti atom will be present in the binary molecule if it is not acted upon by heat) Then the binary molecules combine by threes, fours, fives etc to form larger compounds, the least number of binary molecules capable of forming a combination being three What the idea or *rationale* of the process is does not appear to be very clear at this distance of time Why do atoms combine in pairs and why are at least three binary molecules necessary to form a compound? It has been suggested that the atomic combination, as given by Uluka, is not based on the chemical doctrine of definite proportion, for chemical combination implies the agency of heat, and heat, according to Uluka, is not a state of matter but a separate individual atom Can we explain it on the analogy of geometrical combination, on the analogy of a line? At least two points — and we must bear in mind the definition of a point — are necessary to form a line, further, as there are three dimensions of space — length, breadth and height — there must be at least three such lines, each line being not less than the aggregate of two points, to form a figure e g a triangle

But this explanation, however ingenious, is not satisfactory because it leaves out of account the most vital thing in an atom viz motion, geometry only considers the properties of space but here we are considering the atom in motion Hence any explanation to account for Uluka's doctrine must be dynamic

It may be said that the inherent motion in each atom will be exhausted the moment it forms a molecule Supposing that a molecule, consisting of two atoms, has been formed, what then? We must not forget that infinite numbers of molecules are being formed at the same moment, so that at each moment a new situation arises The molecule cannot remain stationary, it will form a compound with other molecules Here we can imagine two molecules, one with an upward tending, the other with a downward tending motion, if allowed to continue in their course, they will fly away from

each other, in which case there will be no further combination. To avoid this eventuality we have to imagine a third molecule, the presence of which between the other two will alter their respective directions, for this third molecule we may conceive as exerting a pull on either side, thus bringing together or attracting the two and forming a compound. The combined force then of all the three binary molecules will converge towards the centre and the accumulated momentum will prevent them from falling apart. Hence we see that at least three binary molecules are necessary to form a compound. There may be four or five or more but there cannot be less than three. This will also account for the three sidedness of a compound, which now assumes a magnitude capable of being observed.

It is difficult to say what led the Rishi to enunciate the formula for molecular attraction. He says that the atoms combine to fulfil the ends of morality, so that the world is the place for souls to get what they wish and what they deserve. How are we to understand this? It may be said that a soul endowed with extraordinary genius ought, as far as our expectation goes, to be conjoined to a body or nervous system fitted to give expression to his ideas. Equally a soul which has committed innumerable crimes ought to have a body which will afford him no opportunity of translating his sinful desires into action. Further there ought to be another force working to refine and improve his thoughts and gradually to invest him with a body which will be least detrimental to his progress and will provide him with the greatest possibility of doing good and the least possibility of doing evil. As the atoms by their combinations produce all objects from the elements of Nature, like fire, water, etc. up to the bodies and the senses and the nerves of man it is only logical that they should evolve in a way which will be in keeping with the moral ends. Hence the disposition of atoms is related to the disposition of our soul and the whole of the cosmic process, from creation to destruction and renovation or re-creation of the universe, is so morally arranged that it will not be an exaggeration to say that the universe is God's imagination.

One very important question arises at this point, its nature may be stated as follows In the development of a thing from the atomic up to the highest organic state four stages may be noticed These stages are (1) atoms (2) molecules (3) inorganic compounds (4) organic compounds like animal bodies etc Is it possible to watch the whole process of transformation? And how long does it take for an atom to reach the organic state? At the outset we must understand that this question is not purely mechanical but chemical biological psychological and ethical as well for at every step in the life of an atom a new factor comes into play At first it is purely mechanical or dynamical viz vibration Then comes the influence of heat which at once destroys the primary qualities of the atom and develops secondary qualities By this heat is to be understood both physical heat - the action of the *Tey* atom - as well as what is called animal heat When the atom passes the stage of pure chemical action it comes under the influence of life - in other words what was atom becomes an organic substance informed with life This life then comes under the direction of mind and mind again develops according to moral law But life and mind do not grow out of atom, it is the influence of the conscious soul that brings life and mind in line with the molecular aggregate Thus we see that at each step there is a change in the very nature of the substance a change which we may say amounts to metamorphosis This process is so rapid that we can only follow it with our mind The stages we have noticed here can be understood on the analogy of the growth of the germ plasm under the influence of body heat or of a seed under the influence of solar heat In the language of Vaidya doctors this process is called the process of the eleven Moments They are as follows

Chemical action gradually increasing heat of <i>Tey</i> atom	1 st Moment	Atomic change starting with the disintegration of the binary molecule
	2 nd Moment	Loosening of the molecular cohesion in a compound substance
	3 rd Moment	Dissolution of the molecule

Chemical action gradually increasing heat of T _{ej} atom	4 th Moment	Disappearance of molecular qualities, e g colour etc (Molecular colour for instance after the decomposition of the molecules can not produce any photographic action, similarly the molecular sap cannot stimulate our nerve of taste or touch)
Beginning of atomic action	5 th Moment	The production of another quality The atom is now in its original naked state hence its original quality manifests itself
	6 th Moment	Arrest of atomic action Here the atomic action has reached, so to speak its lowest ebb
	7 th Moment	Now comes the guidance of conscious Soul or Spirit After rest for a period of an infinitesimal fraction of a moment atomic activity resumes its course
Spiritual guidance	8 th Moment	Its character changes, the result of the contact of spirit with matter is mind and life, which now for the first time come into line In the case of man germ and sperm cell come into line with mind and soul In the case of vegetable seed a crude sensitiveness is developed together with the power of assimilating all the nutritive elements derived from the soil the air and the light In the case of inorganic substances a kind of energy arises which not only keeps all the particles together but also accumulates fresh particles of a similar nature and thus the substance grows in volume or in height The entering

of this factor displaces the atoms. The whole group feels the pulsation of life, seeks more space, moves about, and thus becomes separated from its old surroundings. Along with this separation it is conjoined to a new position. It links itself to a new substance and in this way binary molecule is again produced.

9th Moment

Spiritual
guidance

Manifestation of atomic quality in the new binary molecules. The properties of the atoms now reappear under a new form in the developed compound substance. The physiology, for instance, with its nervous system and sensorium has now been formed. The senses, which are developed from the atoms, now respond to the stimuli of heat, light, taste, smell and touch. A stable compound substance has now been formed. Our expectation is that after developing this fully matured form the process will stop. As a matter of fact atomic forces, life, mind and soul now stand in proper relation to each other — but other forces are at work, of which may be mentioned (a) the past moral history of the soul (b) cosmic disturbances (c) disharmony between the inner series of mind, life, body. Hence a 10th stage may arise.

Cosmic
action

10th Moment

Immediately after the cessation of the former process a new force may follow or come into play, or,

Cosmic action	{	<i>11th Moment</i>	<i>before the completion of the ninth stage a new force may arise and change the direction or modify the grouping</i>
			<i>New division in the component whole may be caused leading to the formation of several new independent parts</i>

One thing should be noticed here viz the self renewing power of the substance at every moment It is the nature of all activity to renew itself at every moment

This explanation which is called the Eleven Moments Theory helps us to picture how intimately the chemical physical nervous and ethical properties displayed by things are bound up with the activity of their constituent atoms We understand how the inherent instability of binary molecules prevents things from being permanent they transform under heat and revert to a less and less unstable state In this act of change a ray is shot out from the atom it loses its structure and its parts, the succeeding atom is of a totally different complexion from its predecessor At each moment a new colour or a new sap or a new smell or a new touch is shot out from the atom which immediately becomes a new substance Further break up of the compound substance takes place owing to dynamic inter atomic forces which are set up by the presence of a number of other atoms An arrest in the process of dissolution is brought about by the *Kṣiti* atom whose function is to resist or counteract the influences of *Ap* atom or of *Marut* atom Meanwhile this moment of stoppage or cessation affords occasion for the play of non atomic influence This non-atomic influence is called *Ātmā Samyoga* By the term *Ātmā Samyoga* it is to be understood that the material whole comes under conscious guidance, and the process starts again with the production of a peculiar structure which may be called sensory nervous The original instability of the molecules coupled with the inherent vibratory force in the atom produces movement in the substance and thus it seeks to change its position—either it expands and occupies more space or it leaves its former position and moves

on to a new point in space - but the *Tej* atom is disintegrating the substance all the time. Disintegration means the shooting forth of the ray of colour, which is a great factor in the next process of re-integration. As a result of this last process change is confined to the outer side of the substance while the inner is being built up by the influence of consciousness.¹ Thus the process of integration and disintegration goes on with uncommon fluctuation in instability until it ends with the building up of some stable structure, or type, or model, according to the measure of ethical development attained by the conscious soul in a former existence.

We now come to the question: is the chemical element an ultimate reality in the same way as oxygen is regarded as ultimate? Uluka would say that an element is not ultimate because each element contains a certain property - moisture, heat, force, cohesion - which keeps the three atoms from falling apart. This power by which the atoms hold together is chemically called moisture or vapour, mechanically it is called cohesion. Hence if an element or compound consists of three things held together by heat or sap or moisture or cohesion, and if in taking on a certain form it assumes the quality of impenetrability, then we cannot say that it is ultimate. This is the Hindu standpoint and the Hindu criticism of the chemical element.

Thus the three stages in the life of the atom are (1) the naked vibrating atom (2) two atoms pairing, spending their inherent force and forming a binary molecule (3) three or more of these molecules combining and forming a chemical compound.

We have now to consider how many classes of ultimate atoms there are and on what principle the classification is based. Uluka's atoms are not the atoms of modern chemistry nor can we think of them as homogeneous, ethereal or electronic particles. The reason of this difference is that chemical

1) Thus for instance the colour of the bone, blood, vegetable sap etc. is formed out of the ray shot out by the *Tej* atom, and the heat, impinging upon the *Marut* atom, produces the inner atmosphere or gas which is found so intimately associated with all substances, organic and inorganic; the nervous structure, being the basis of sensibility, is the contribution of the atoms, but its inception and growth are to be explained by psychical influence.

action is based upon the principle of the action of heat upon atoms or molecules while physical combination is conceived as due to the transmission or redistribution of energy. Uluka explains his doctrine of atoms in the second chapter of his first Lecture. We shall best understand his theory by understanding the characteristic qualities of the atoms and then we shall understand the principle of his classification. Thus

Ksit atom possesses those qualities which are capable of exciting in us the sensation of form, colour, taste, smell and touch. Hence our sensations of form, colour, taste, smell and touch have a corresponding reality which exists potentially in *Ksit* atom.

The atom *Ap* possesses those qualities which produce in us the impressions of colour, taste and touch.

The atom *Tej* excites in us only colour, luminosity, and thermal sensations.

The atom *Marut* excites in us only touch sensations.

These are the four ultimate atoms.

Along with these qualities the atoms also possess characteristic mass, numerical unit, weight, fluidity (or its opposite), viscosity (or its opposite), velocity (or quantity of impressed motion).

From the enumeration of these qualities we can understand the *rationale* of Uluka's classification. It was a simple attempt to account for our sensations by finding an ultimate corresponding reality capable of producing or stimulating those sensations. Thus the classes of atoms must necessarily be of the same number as the number of our ultimate and irreducible sensations. What is the number of our ultimate sensations for which there are corresponding perceptible realities? Only four. First we have pure tactual sensation which gives us the sensation of roughness or smoothness, hardness or softness, heat or cold. Secondly we have the sensation of luminosity, thirdly, gustatory sensation or the sensation of taste, and fourthly, olfactory sensation or the sensation of smell. So that corresponding to these sensations we must have four atoms.

What we call earth is a compound and its existence is known to us by four senses viz. our sight tells us that it

possesses certain colour and form, then there is a certain peculiar taste in the earth, further it has a certain smell, and lastly the earth particle is impenetrable. Hence physical earth is a compound containing four atoms *Kṣiti*, *Ap*, *Tej* and *Marut*.

Secondly what we call water we know water on account of its possessing colour, form, taste and heat. There must always be a certain amount of heat in water even though it may be ice. Hence physical water contains three original atoms *Kṣiti*, *Ap* and *Tej*.

Thirdly what we call fire, such as the sun, stars, lightning etc. we know of the existence of the flame of a lamp or of the light of the sun or moon because of their possessing form, heat and luminosity. Hence they contain two atoms *Tej* and *Kṣiti*.

Lastly what we call air we know it by means of touch only, hence it contains only one atom *Marut*.

In this account we have left out one of the most important of our sensations viz. sound. The question here is is there anything in Nature which corresponds to our sensation of sound? It is quite clear that in the compounds called earth, water, fire and air there is no evidence of the presence of sound. Sound cannot reside in any of these four atoms. All things in Nature are soundless. How then does sound arise? Can we say that sound is subjective? If sound arises in our own mind then no one will say that a sound comes from a particular direction. Further we do not feel about the experience of sound in the same way as we feel when we say 'I am happy' or 'I am unhappy'. Against the idea that sound is subjective another argument may be advanced viz. that deaf people have no experience of sound. Neither can we say that sound is a quality of time or of spatial position. It may be said that sound is something negative, to which we must reply that sound is a positive experience. Whence then does sound emanate? There is only one alternative left viz. that sound is in some way connected with or conditioned by ether (*Ākāśa*).

What Uluṅga calls *Ākāśa* and what we must translate by 'ether' is not ether in the modern application of the term.

Ether in modern science is an hypothesis to account for electric vibrations. Men like Crookes, Thompson and Lodge hoped to explain heat etc. by means of ether. According to modern ideas ether essentially possesses kinetic motion but according to Uluka it does not. Uluka's *Ālāsa* or ether is the possibility of holding atoms. It is a vast continuum or that in which there is no break. It is space filled with atoms, it is also eternal and contains within itself the possibility of sound. Ether then is to be supposed as the vast continuum in which is the universe and as the originating condition of sound. This requires explanation. Sound as far as we know, is produced owing to the conjunction of two things. All things in themselves are silent. The wood of this table for instance, is soundless but when I strike it thus with my finger a sound is produced. Hence we conclude that sound results from the conjunction of two things or materials. So far good but is that all? One of the accepted canons of philosophy is that we must take into consideration *all* the factors of the case under discussion so in order to explain sound we must neglect none of the factors in connection with it. When the pianist strikes the keys of the piano we think that the resulting sound is produced by his fingers coming into contact with the keys, but there is another factor present which we must not forget and that is — *ether* or *empty space* between the finger and the key. However close the contact may appear to be there must always be some empty space — it cannot be eliminated. Everything is penetrated and interpenetrated by ether. What is its function? To find a property we must look for the constituent substances. Visibly sound is produced by the conjunction of two things or materials, but *invisibly* by the underlying substratum. In speaking to you at the present moment the sound of my voice is apparently being produced through the agency of my throat, tongue, lips, teeth and so on. These are the visible conditions necessary to the sound of my voice reaching you, but the invisible condition or factor is the empty space between us. Not the ordinary air — the physical atmosphere is an aid to sound but is not its originating condition. The atmosphere is penetrated by ether, which is a continuum

For this reason in Hindu philosophy sound is connected with ether (*Ākāśa*). But Hindu philosophers do not say that *Ākāśa* produces sound, they only say that without *Ākāśa* sound is inexplicable. Why may we not say that *Ākāśa* produces sound? We must be very careful in making a scientific statement. Can we hear in a vacuum? We cannot live in a vacuum therefore we cannot positively state that sound is *caused* by ether but we can assume it to be so, we can take up the position for the sake of controversy.

This then is the conception of *Ākāśa* as the originating condition of sound.

What is a continuum? A continuum is that in which we cannot imagine a break. Take the oceans of the world for example. We speak of the Atlantic and the Pacific Oceans, of the Indian Ocean and so on, but all these divisions are merely figurative and purely artificial, you cannot draw a line between the Atlantic and the Pacific. In the same way *Ākāśa* forms one vast continuum throughout the universe.

The origin of sound can be clearly explained on the assumption of (1) universal ether affording an unresisting medium for the propagation of sound waves, (2) one thing coming into violent contact with another e.g. the fingers of the pianist striking the key board (3) one thing being violently separated from another e.g. breaking a log of wood in two by force, which gives rise to a cracking sound.

A Sankalpa or imaginary impulse (to use a non mechanical and non physical term) arises in *Ākāśa* and this is reflected in the atmosphere, which in its turn sets up a vibration in our eardrum. So that, according to this theory, at each moment at one point in ether there arises a first pulse of sound which on being reflected in the atmosphere immediately forms there a series of concentric circles moving in the form of waves.

We now come to the sixth Ultimate Reality *Dīk*. What is *Dīk*? *Dīk* is that reality which is the cause of the static nature of things in spite of their dynamic or changing circumstances. *Dīk* or relative position, must be distinguished from space, which is a totality of positions. Again both *Dīk*, or

relative position, and Space, or totality of positions, are to be distinguished from *Akāśa*, Ether, which is the possibility for the origin of sound

Dik is the cause of our sense or perception of direction and is the basis of our conventional ideas of North, South, East and West. The quarters must be real – or are they merely subjective? We all know that England is on one side of Scandinavia and Russia on the other, are the quarters a mere convention by which we try to explain this? Uluka says no, all normal sensations have their underlying counterpart in reality. Sound has its counterpart in the sky, in the quarters, and *Dik* is that which holds all things and produces in us the sense of direction. Without *Dik* there would be no possibility of constructing a compass. All people would be going in all directions. Knowing it then to be an inalienable fact of Nature why should we not regard it as an independent reality? That *Dik* is a real substance is proved by its possessing the function of combining distances or the distance between two places. We judge direction by the rising and setting of the sun. When there are very many perceptible objects between two places we say that their distance from each other is very great and when the number of visible objects is small we say that the distance is slight, and lastly when the distance is neither great nor slight, as in the case of my own body with reference to my mind, we say that there is hardly any distance at all. *Dik* is then a *Padārtha*, a word with a meaning a reality outside us, in Nature, and its function – for every substance has its function – is to hold. But if it holds it must hold against something. Against what? Against Time.

Time is the seventh Ultimate Reality and is called in Sanskrit *Kāla*. It produces continuous change – first in the atoms, from the elementary to the finished state from the inorganic to the organic and so on. It has the tendency to move all things. *Dik* counteracts this tendency. We know for instance that it is possible for an island, even a continent, to be submerged and to disappear entirely, Uluka would say it is *Dik*'s function to keep it up, *Kāla*'s to destroy it. Time then is an independent reality whose function it is to bring things within the theatre of experience. *Kāla* or Time is

a substance which is the cause of our perceptions of simultaneity and succession, of slow and fast, of 'now' and 'then' It is universal in the sense that it is common to the perceptions of external events Time is one Our way of dividing time into so many months, days, hours, minutes and so on, is conventional One important point to be noticed is that Time itself is motionless, yet it affords us the key to the interpretation of motion and of moving objects We say 'the play has just begun' or 'the baby was born this minute' and on the analogy of this perception we say "everything comes in time" Similarly we say that a thing will happen a year hence or happened a year ago These are perceptible images which flow in a certain order and direction to enable us to bring them all within the horizon of our attention Time does not actually make things move from past to present and from present to future it only induces us to think in that way

Kāla (Time) *Dī* (relative position) *Āśa* (Space Ether) and Soul are substances which are not endowed with motion or energy

The eighth Ultimate Reality is Mind Now mind as understood in Sanskrit is very different from the modern conception of the term Until quite recently the mind was regarded by most psychologists as a mere bundle of faculties Others consider it now to be an organic unity and a centre of sensation or consciousness, but ultimately evolved from matter But according to Uluha this is not so He calls mind a primordial independent reality, eternal self-existent In Uluha's system a thing is known by its function or quality The function of mind is *attention* What is the nature of attention? This we shall best understand if we attend to attention itself When we attend to a problem the mind's light grows in intensity the more we succeed in narrowing it We understand a subject by bringing the mind to bear upon one point, hence 'one pointedness' is the quality of attention and attention is the function of the mind It will not be very far from the truth if viewing it in this guise we compare the mind to the magnitude of a point Activity is the mark or property of mind it is termed variously will' desire

"effort". This inherent activity of the mind is the cause of human knowledge and human action. Mind acts as an intermediary between the soul and external nature. Knowledge of pain, of pleasure, or of the external world belongs to the soul but it is because the mind establishes the relation between the soul and the outer objects that the soul obtains the knowledge of them. To take a picture the finest musician if he have no instrument cannot produce the wonderful tones of Beethoven or Chopin, nor can the singer sing without a voice, the instrument is absolutely necessary as the medium of expression. Thus the mind is an instrument through which we feel and will and think, through which the soul places itself in connection with the senses. For instance in sleep, when the body is at rest, the mind does not work so the soul knows nothing about the external world. Helped by the mind the soul remembers all that it has learnt, all that it has experienced, the mind illumines the dark chambers of the past with the rays of its lantern and enables the soul to see all that lies hidden there.

Further the mind induces activity in the body and is thereby instrumental in producing change in the external world. When I stretch out my hand to shake hands with a friend it is the action of the mind that excites the motor nerves to carry out the desire, but although the mind is always exerting itself, either to produce knowledge in the soul or to produce change in the external world, we cannot have real self-knowledge unless we succeed in freeing the soul from the distractions caused by the perpetual activity of the mind. Self-knowledge being the goal of our existence it is necessary to discover the methods by which the soul can enjoy the salvation it needs. Interest in outward things evokes activity in the mind. Pain and pleasure are experienced by the soul because of the mind's interest in external things. World-interest occasions pain and pleasure, and pain and pleasure bind the soul to matter, but when the mind fixes itself on the soul then it becomes *disinterested* in the experience of pain and pleasure resulting from its contact with the world, and true knowledge of the soul and of God arises in the soul, releasing it from the tyranny of death and disease.

It may be asked why the soul does not know all sensations of the universe simultaneously. The reason for this is that the mind acts as a window through which the soul sees things, hence it knows things successively and not simultaneously. We all do only one thing at a time. The phenomenon of our apparently doing several things at a time is explained by the speed at which the mind moves. The speed of the mind is greater than that of light or of the vibration of atoms, it moves instantaneously and it is this great speed that makes succession appear simultaneous. At the present moment my mind is helping me to do a variety of things — to keep my body standing, to speak with my voice, to remember all that I have read in books or heard from my teachers — to express myself in the English language and not in Indian, to make the subject clear to you and so on. All these things and many more the mind is doing and it seems to us that they must be simultaneous. But Uluka says that this is an illusion due to the speed with which the mind is continually describing circles of experience, passing from the original point and coming back to it again with incalculable swiftness. To understand this more easily take the example of a lighted torch being swung rapidly round and round. We think we see an unbroken circle of light but what we really see is a rapid succession of spots of light. The optic nerve is incapable of distinguishing between the several bright spots in space. Similarly the mind is so quick as to baffle itself and to take rapid succession for simultaneity.

There are some philosophers who seem to believe in a plurality of minds in one and the same person. They say that there is no proof for the belief that there is only one mind in each individual. There is one mind which experiences the sensations of touch, taste, smell and so on, there is another mind which indulges in day-dreaming and further there is a third mind which thinks logical thoughts. There is no proof that we can view all these heterogeneous mental faculties under one fundamental cognitive power. Then again there is nothing in common between, for instance, "digging" and "knowing", between the active and the emotional states of mind, and there is a sharp line dividing the conscious from

the unconscious. How can we account for the phenomenon of double or quadruple personality except on the supposition that all these personalities are emanations of separate minds?

Some modern writers prefer to assume a duality of minds, the one completely independent of the other, as a hypothesis to work with. This division of mind they consider to be primordial and substantial, in which the deeper or subconscious side is called the subjective mind and the conscious side is called the objective mind. One writer says that "not one fact has as yet been brought to light that disproves or tends to disprove the fundamental fact of the dual character of man's mental organism"¹

There is another class of philosophers who believe that each of the infinitesimal cells composing the body has a sensitive counterpart, or mind, of its own. According to this view the eye sees light because each of its rods and cones possesses a mind of its own, we feel roughness and smoothness, heat and cold, we judge weight and, if we are to believe Berkeley, see distance through the contracting and expanding of the tactile corpuscles of the skin. All these philosophers seem to be tacitly assuming rather than positively demonstrating the existence of a plurality of conscious centres in the human body.

Against all these theories the following arguments may be advanced in favour of unity of mind or of each individual's possessing only one mind. It is true that the state of activity can be distinguished from the emotional state e. g. skiing on a bright frosty morning and enjoying the exercise and fresh air, the morning sights and sounds, etc. There is the feeling of exertion along with a kind of massive sense-pleasure. These are two qualitatively different states. The enjoyment we feel is due to the attention we pay to the sources of pleasure viz. the fresh air, the morning light, etc. while at the same time we are attentive to guiding our energies in such a way as not to fall or go in a wrong direction. Thus the attention is continually oscillating between the sense of exertion and the sense of pleasure, the fatigue caused by the former being relieved by the latter. With incalculable rapid-

¹) Law of Mental Medicine, p 21. T J Hudson

ity the attention moves from one to the other. We are not enjoying the morning and directing the ski at the self same instant, for two effects cannot be produced at one instant, so we must picture to ourselves that the mind gives a push, as it were, to our muscular apparatus (arms and legs) and then immediately comes up to the window of the eyes to get a glimpse of the glorious panorama of distant hills lit up with the glow of the new born sun.

Double personality, obsession, insanity - all these are phenomena very hard to explain. The difficulty arises owing to the appearance of new traits, tendencies and tastes in the consciousness of the person. For instance a railway porter suffering from one of these forms of disease may suddenly think himself an artist, or a country squire may believe himself to be a city tobacconist. In such cases there is evidently loss of memory, want of recognition of the continuous former self - Richard forgets that he is Richard and thinks that he is John. The mind is present but somehow attention fails to adjust itself to the great characteristic of personality viz identity, and as, according to the system of philosophy we are considering, the soul is different from the mind, the mind in the case of a man with double personality may remain the same while the soul may have assumed a different character, though by this we do not mean to say that a new soul has taken possession of the body by ejecting the former tenant. We are now considering whether it is necessary to assume more than one mind to explain all the varieties of personality. In such cases as the above we may say that the attention is not directed to those parts of the memory which contain the records of the individual's past history, though other activities such as eating, sleeping and so on, are going on as usual, though slightly varied perhaps. The subliminal consciousness and the outer consciousness are not like two separate rooms in the same house but they form together one whole mind. The very fact that the subliminal consciousness comes within our cognisance from time to time shows that it is one and the same mind that cognises both. When the attention is directed to the contents of the subliminal consciousness there is a corresponding non-cognition of the con-

tents of the outer consciousness. It is well known that mediums have to be in a state of trance when they receive messages from the so called world of spirits. The body of the medium becomes stiff and cold the eyes are closed the posture rigid — these signs indicating that attention has been largely withdrawn from the bodily functions and directed towards the supersensible world of memory.

Can we say that each cell has a brain and a mind of its own so that there are as many minds as there are cells in the body? Each cell has its peculiar energy its peculiar sensitiveness and its special function. The function of the eyelid differs from the function of the lobe of the ear these functions were originally initiated through the instrument of attention but they have become secondary and automatic. All cells are connected with the centre of our motor and sensory centres and there can be neither action nor knowledge unless the mind excites those centres by focusing its attention on them. That this is so is proved by the fact that if we abstract our attention for a considerable time from any of the sensory or motor organs they will atrophy. There are many cases on record which conclusively show that by abstracting the will and attention from the hands or feet or even the heart those organs completely cease to function. The development of a bodily organ depends upon its constant use, that is upon the attention being repeatedly centred upon it and in this way the cells are made to work by the mind, hence we need not assume that there are as many minds as there are cells, for a plurality of assumptions where a single assumption is effective is a logical vice. All those phenomena which seem to point to a plurality of minds are explained on the simple analogy of passing a needle through a pile of lotus petals. As a thousand petals may be pierced in the twentieth part of a second so the mind may report the existence of innumerable different states or circumstances in an incalculably short time. The velocity of the particles of the cathode stream is calculated to be 1.2×10^{10} cms per second or a little more than a third of the velocity of light. How much greater must be the speed of mind which is a spiritual substance!

The human body being a development of atomic action the

question arises as to how the body becomes conjoined to mind. Everyone has a body — the same yet different. How is it to be explained that people differ so widely in their tastes, idiosyncrasies, capacities, temperaments?

Uluka says that the mind, according to its degree of spiritual development, attracts exactly that proportion of atoms which will reflect the moral worth it has acquired. Atoms, vibrating in accordance with eternal Moral Law, combine in such a way as to endow a mind with a body exactly suited to its needs. The saint, the saviour, the godlike man, attracts that kind of body through which his transcendental notions can be expressed. So too the devas, angels etc. must have bodies which are suited to their needs. There are beings in the sun, in the moon and in the stars, having luminous bodies composed of *Tej* atoms, and others in the atmosphere with bodies composed of air atoms, these bodies are spiritual, incorporeal and are well born. Human beings as well as animals, trees etc., have developed bodies in accordance with their spirituality. Hence we see that nothing in the universe is left to chance: all is governed by moral law. Man can control the universe by developing his moral powers.

II

The ninth Ultimate Reality is Soul. The soul is an independent reality, universal, immortal, possessing only one property viz consciousness. Consciousness is inherent in the soul. The soul is Pure Consciousness, with which is associated mind, with which again is associated body.

What evidence have we of the existence of 'soul' or 'spirit' as distinct from mind and body? Why should we not regard soul as a mere word standing for all the functions of the body? It is quite certain that we have no knowledge of the soul in the same sense in which we have knowledge of sound or colour. The first evidence that can be adduced in favour of the existence of the soul is our use of language. What meaning is to be attached to the personal pronouns "I", "we", "you", "he", "she", "they"? Do they not imply an expectation of something answering to the words? How should the word "I" arise unless there were a self? The

expression "myself" is an attempt to emphasise that consciousness which is not in any way connected with matter or the external world. If we grant that "I" is not a mere word but is the representative of a reality we have to concede that this reality is not of the same character as the eight foregoing *Padārthas* viz Time, Space etc., for the qualities possessed by these *Padārthas* are not the qualities proper to the self or the "I". Thus the qualities of the four atoms — smell, luminosity, heat, touch, sap, the quality of time — of producing successive changes in things, the quality of *Dāk* — of keeping things stable and firm in their position, the quality of ether — of originating and conditioning sound, the quality of mind — of bringing the soul in touch with the qualities of all the other *Padārthas* i.e. acting as an instrument through which the soul can get the knowledge of pleasure, pain, and the outer world — these qualities cannot be said to belong to the "I" which we feel within us.

A quality may be defined as (1) that without which substance cannot exist (2) that which is inherent in substance and (3) that which is the effect of substance. The external world therefore is not a quality of the soul, for it can exist without the soul, it is not inherent in the soul, and it is not the effect of the soul. But here arises a great difficulty: no man will say that he, as an individual, has created the world, in the sense that its atoms and its forces and its things have actually emanated or proceeded or evolved out of his mind, yet does not the world depend for its understanding upon the mind of the individual observer? For instance let us analyse the sentence "I see the rising cloud". Now, "the rising cloud" is a percept which exists upon its being perceived and observed by me. Who will see the cloud if there is no seer? The effect viz the production of the image of the cloud in my mind depends upon the faculty of knowledge already pre-existing in my mind.

Here it is necessary to return to the discussion of the idea of negation. It may be asked, if all words denote things how are such words as "emptiness", "non-existence", "vacuum" etc. to be accounted for? These words as far as we know do not express any corresponding realities.

To this we reply that as we have hinted before realism does not recognise absolute non-existence. Such words imply not non existence but a faulty habit of thought. For instance when we say "the house is empty" what we really mean is that there is no one living in the house *at present*, for the expression does not preclude the possibility of the house having been tenanted two years ago nor of its being occupied to morrow or two years hence. In the next place we must remember that 'emptiness' here does not even mean the absence of furniture, of which there may be plenty in the house when the statement is made; but even granting that there is none at the moment we cannot deny the presence of air, or of walls, floors and roof, because all these are factors which enter into our meaning of the word "house". The word "empty" therefore = "neither empty before nor after the present time and not without all the materials". It is only a convenient way of saying that the householder is at present elsewhere.

To express the state of non being we use the word "nothingness". This is a case of genuine contradiction, for nothingness is used adjectivally, and an adjective or adjectival word or phrase denotes the quality of a substantive and, in the last instance, a state of consciousness. If there be no such substantive as "nothing" how can there be a quality of "nothing"? How can there be a quality or an attribute of a thing or substance which, so far as we know, does not exist, either in thought or in reality?

Philosophically we can make a sense out of "nothingness" as = "illusoriness", psychologically what we mean by "illusoriness" is not the *denial* of the real but the *differential integration* of the real. I do not wish to mystify you with the phrase "differential integration of the real", it merely means that what is called an "illusion", such as a mirage or a dream, is not an absolute unreality but something which is different from the real of perception and possessing an integration or grouping or self-contained arrangement and wholeness of its own. A dream, for instance, contains an arrangement of its own. Hence, strictly speaking, we have no right to use the word "nothingness" in its general

acceptation viz as having no real, conceptual value of its own

Another point to be noticed is that the negative particle "no" cannot be derived from any root, as all substantives can. A stem can be traced to its ultimate root, showing that it expresses a state of existence or consciousness but this is not possible in the case of the particle "no". In all the Aryan Languages the idea of negation is expressed by this particle. Grk *ne*, Lat *ne*, Ital *no*, Fr *non*, Eng *no*, Ger *nein*, Angl Sax *ne*, Scand *nej*, Icel *nei*, Gael *neo*, Russ *njet*, etc but whenever an action or attribute is to be expressed negatively a compound word has to be used, such as "un wise", "life less" or the Sanskrit "*nasti*" (= non-existence). Similarly in science the word "vacuum" is used not merely to denote the absence of atmosphere within a globe or sphere but also to imply the presence of the attractive force of gravitation, along with space and ether. Thus there cannot be any negative expression in language which can be construed to mean impossibility or improbability of its being associated or endowed with some matter or quality or force, and when we think of the idea of negation or nothingness or complete annihilation, through the medium of words, however much we may try to think away the qualities or forces or substance of things we cannot think away or abstract from our consciousness *the thinker*, that conscious being without whom thought itself would be impossible. I am thinking of negation or nothingness. How can this "I" be at all divorced from the process of thinking of nothingness? We are not aware of any argument by which we can do away with the necessity for assuming the *thinker* at every moment of thought and existence, for the thinker himself is always the existent one. It will thus be seen from our survey of everyday language and mode of expression that we are always assuming the existence of the soul or of a conscious something to account for our knowledge of the world. This proof of the existence of the soul¹ is based upon the presumption that a word or a concept implies something beyond its mere sound.

There is also another consideration. How do we name a thing? Is the name given before the object is seen or

perceived? For instance is it usual for a man to name his children before they are born, before he has actually seen them? Is it not customary to name the child after it is born? What is the philosophy of this process of naming? Does it not mean that naming follows on seeing? Was America named before it was seen by Columbus, or was it after it had been discovered and made known to Europe that the new continent received its name? Nowadays it is quite a familiar thing to hear that polar explorers have discovered new regions around the Poles and have given names to them 'Phonograph', 'typewriter', 'aeroplane' - these objects were named after they were constructed. The names themselves are not new words but compounds of words that have existed from the remotest times. Botanists give names to new plants after becoming acquainted with them. New tints, new shades of light etc. are named after being actually seen.

To this it may be replied that there are many names which only exist in our fancy and have no counterpart in the real world, if a name implies the existence of an object and if the object has received its name after it has been seen how can we explain such names as those of mythology - the Muses, the Fates, the Graces - or of imaginary beings like angels, archangels, gods and goddesses, harpies, nymphs, dryads, centaurs, fairies, gnomes, elves and goblins and so on? Our civilised babies of the present day have learned to doubt the existence of Santa Claus and yet Santa Claus is a name and stands for a very worthy and agreeable personage. To this argument Rishi Uluka unhesitatingly replies that there *are* other beings, incorporeal and invisible, but none the less as real as ourselves, that gods and furies and apparitions were actually seen by men like ourselves and named after being seen and that these names of what we call imaginary beings have come down to us because of their connection with real persons. Perhaps this assertion does not sound very convincing but hundreds of so-called occult books are written nowadays teeming with theories and hypotheses to account for the existence of such aerial beings.

Belief in the existence of these beings may be compared to the mathematician's belief in the existence of the fourth

dimension There is no doubt that the interval between one and zero is infinity and it can be quite satisfactorily proved that the so called fourth dimension has infinity for its function, hence to come back to our position we can say that the word "infinite" stands for a real thing, a real infinite In such cases inference and not observation is the medium of knowledge Everyone will grant that our five-sensed knowledge can give us only five varieties of percepts If we had a sixth sense we should see the fourth dimension and, possibly, if we had a seventh sense we should see those spiritual or aerial beings which we now consider to be purely fantastic Thus the words "spirit", 'soul' "I", lead us to assume the existence of a self, although, we admit, this does not amount to what is meant by *proof* As in the physical world the names of objects such as mountains, rivers, animals, trees etc are given after the objects have been seen by man so too our mental faculties such as memory, anger, love etc are named after we have become aware of them It therefore stands to reason that the name "self" is given after the awareness of self has arisen in us, and if we accept the physical and the mental realities must we not likewise accept the existence of an entity or substance corresponding to the name "self"?

Even supposing that the reality of soul is felt in introspection and that the words "I", "me", "self", are verbal expressions of that felt reality, is there anything to show that the soul is different from the body? If our opponent chooses to believe the body or the brain to be identical with the soul, having nothing spiritual behind it, can we adduce any argument to refute him? When we say "the king is walking" we mean the body of the king with certain physical marks or signs, when we ask a child who he is he says "I am Peter" or "I am John", the patient goes to the doctor and says "I am ill", the beggar comes to the door of the rich man and says "I am poor" or "I am starving", and the weeping mother says "my child is dead", meaning that the body is no more From all these expressions it is clear, our opponent maintains, that there is no necessity for assuming an invisible spiritual power standing behind the body, it

suffices for our purpose to believe that the soul is identical in general with the body, in particular with the brain, which contains the sensitive cells. We must examine this argument very carefully, for at the present day a vast number of men and women consciously or unconsciously believe in some such theory. These body soul, cell soul, brain soul theories have many aspects and are generally included under the comprehensive heading of materialism. We shall try to see the validity of such arguments.

Let us ask our opponent what he means by the word "body". The answer is obvious: the body is the anatomical framework along with all its physiological functions. We then ask whether the soul is identical with the body as a whole or with parts of the body. Let us consider the second question first.

Let us assume that the soul is identical with the parts of the body. On this assumption we may say that any part of the body is the soul, therefore the dismembering or cutting off of those parts will imply the destruction of the soul. But in actual experience we find that if a man's hand or leg is cut off he continues to live nevertheless.

To this it may be replied that a man who has lost a limb lives only partially. Is this borne out by experience? Does a soldier from the front who has lost arms, legs, ears, nose — does he say that he is living partially, that only half his soul is alive? There are many persons who feel quite whole, in the sense that their soul in its completeness is living, even when their body is mutilated.

Let us now consider the other side of the argument. Take the case of a man in perfect health and in possession of all his limbs who develops goitre or some other extra growth, large or small, in some part of his body, or take the case of those human monsters born with extra limbs, limbs which are perhaps very rudimentary in character but still there — such persons do not feel that they have an extra soul or that their soul is swelled or magnified or enlarged in any way. Or we may take the very common case of obesity. Does the man who is blessed with an extra share of flesh feel at the same time that his soul is enlarged in dimension or vol-

ume or weight? Certainly not. Thus we dispose of the absurd assumption that the soul is identical with a part or parts of the body. We find that addition to or subtraction from parts of the body is not accompanied by a consciousness of addition to or subtraction from the soul.

We shall next consider the statement of our opponent that the body as a whole is identical with the soul. What is meant by 'a whole'? A whole is that which is made up of parts. Here the word 'whole' is taken in the sense of 'total' so that whatever attribute we find in the part or parts we shall expect to find in the total. As one part of the body e, g the hand is not the soul, as we have seen above, it is equally impossible that part number two or part number three or any other part should be the soul, further, from the consideration of the last objection we found that addition to or subtraction from any part or parts does not imply addition to or subtraction from the soul, therefore the totality of parts or the body as a whole cannot be the soul.

To this our objector replies. I do not mean mere numerical parts put together like a heap of sand or a collection of marbles. I mean that the *qualities* of the body are the soul, in other words that 'soul' is nothing but a name for all the *qualities* and *forces* inherent in the body. To this we reply what are the *qualities* of the body? The most obvious *qualities* are colour, temperature, softness or hardness, definite form, erect posture etc. hence it follows, according to the definition of our opponent that the soul is blue or green, the soul is hot or cold, the soul is long or short, like a stick, or hard, like a stone, or soft, like velvet. We have seen that these *qualities* are atomic, when once it has been admitted that each atom has a specific *quality*, that and that only and nothing else, how can we, now that it suits the objector's purpose extend those *qualities* of heat etc. to a completely new thing viz soul?

The objector may reply. I do not mean that the soul is co extensive with each *quality* in particular. I do not say that the soul is hot or the soul is heavy, I mean that it is all the *qualities* taken together. It will be seen that what the objector denies or pretends to deny is the substantiality

of the soul, but let us ask whether we have ever seen a quality without a substance? Can we conceive of "redness" hanging about *in vacuo*? Who can say that the quality "length", for instance, exists without something which is long? Hence the soul cannot be merely a name for the total number of the qualities of the body

It will not be out of place to make some further remarks on the same point. These qualities are liable to great fluctuation. Take the most important quality of the body viz stature. Think of the changes it undergoes from infancy to old age or, to go further still, from the germ plasma to the full grown man. Throughout his life a man is conscious of remaining identical in the sense that he is the same man from infancy to old age although his body is continually changing in every respect. Had stature been identical with the soul, which as a quality it is assumed to be, there would certainly have been a consciousness of growth or diminution of the soul, this however is not the case. Similarly heat being a quality of the body must be identical with the soul. But heat also fluctuates, in certain illnesses the temperature falls far below the normal and yet there is consciousness of life. So with colour and all other qualities. Our object is to show by means of these examples that the soul can remain the same in spite of great variations in the body qualities.

It has been asked if *motion* is not identical with the soul, motion or energy being something very fundamental. For instance when we say "John is running" or "John is talking" it is evident that the person named John is regarded as identical with the activity - viz of traversing space or of moving the lips. Similarly, it is argued, the circulation of the blood, the movement of the diaphragm, locomotion, digestion, secretion etc., all show that the soul is motion, and that this is so is evident from the fact that dead bodies do not move, indeed the only way in which we distinguish a living from a dead organism is by observing whether or not there is movement in the organism. To this we reply that movement is no doubt a *symptom* of the soul but a symptom may not be a cause. If motion is soul then a ball thrown up in the air by a boy or the avalanche that sweeps

down with overwhelming force from the summits of the Himalaya must be possessed of soul. Life is motion but motion is not life. Soul can initiate motion in things endowed with potential energy. Take the example given by our opponent "John is running." If we call John "a running thing" will he be pleased? John certainly knows that he runs and if he be a long distance runner he is probably proud of his powers but to identify him with locomotion is to degrade him to the level of a street vehicle. Instead of addressing our opponent as Mr. Philosopher suppose that we call him a "tongue mover" or a "talking machine" — and we hope he will not take it amiss — will these be proper epithets to denote those qualities within him which undoubtedly establish his claim to the dignity of the name of philosopher and thinker? We fully understand his difficulty about motion as identical with the soul but we would beg him to consider the proposition that motion is something relative to rest and that life alternates between rest and motion. In sleep the motion of the body is much less than in the waking state but even in sleep, although the whole body is at rest, the vital organs such as the respiratory and circulatory organs, are still working. And what has our opponent to say to the fact that Yogins can completely suspend animation at will, the whole body becoming as cold as ice and doctors pronounce that there is no sign of motion in any parts of the vital organs and yet the soul has not left the body. There are also cases on record in which even after so called physical death the soul did not go out of the body. These cases show that the existence of the soul is not incompatible with the absence of motion and heat.

Sir Claude Wade was in India at the Court of Maharajah Ranjit Singh in 1837 when a fakir was buried alive for six weeks. He gives the details in his *Camp and Court of Ranjit Singh*.

The man was buried alive in a square building in the middle of one of the gardens of the Lahore palace. His legs and arms were shrivelled and stiff the face pale the head reclining on the shoulder like that of a corpse. A medical man who was present could discover no pulsation but there

was however a little heat about the region of the brain. The servants then began to bathe the body with warm water and gradually relax the arms and legs, a process in which the Rājāh and Sir Claudio assisted. A hot wheaten cake was placed on the top of the head and twice or thrice renewed. The wax and cotton which had filled up the nostrils and ears was taken out and after great exertion a knife was forced between the clenched teeth. The eyelids were rubbed with clarified butter till they opened and the eyes appeared, motionless and glazed. After the third application of the wheaten cake the body was violently convulsed, the nostrils became inflated and respiration ensued. The servants then placed some butter on the tongue and made the fakir swallow it. A few minutes after the eyeballs became dilated and resumed their natural colour and the recovered man recognising the Mahārājāh asked in a faint, hollow voice: 'Do you believe me now?'

Dr. Honigberger in his work "Thirty years in the East" (p. 127) gives an account substantially in agreement with the above and gives a portrait of the resuscitated fakir.

Dr. Tuckey records another case as follows: The best warranted European case of the sort is that of Colonel Townsend, related as follows by Dr. Cheyn: He could die or expire when he pleased and yet by an effort or somehow he could come to life again We all three felt his pulse first. It was distinct, though small and thready, and his heart had its usual beating. He composed himself upon his back and lay in a still posture for some time. While I held his right hand, Dr. Baynard laid his hand upon his heart and Mr. Skrine held a clean looking-glass to his mouth. I found his pulse sink gradually till at last I could not feel anything by the most exact and nice touch; Dr. Baynard could not feel that there was any motion in the heart nor could Mr. Skrine discern the least soil of breath on the bright mirror. Then each of us by turns examined his arm, heart and breath but could not by the nicest scrutiny discover the least symptom of life in him. We reasoned a long time about his appearance and finding he still continued in that condition we began to conclude that he had indeed carried the experiment too far,

and at last we were satisfied that he was already dead and we were just ready to leave him. This continued for about half an hour. As we were going away we perceived some motion about the body and upon examination found his pulse and the motion of his heart gradually returning. He began to breathe heavily and speak softly. We were all astonished to the last degree at this unexpected change.¹

Such cases will perhaps be regarded as exceptional or as freaks of Nature. It requires a great effort of imagination to believe that the soul can exist when the body is in a state of suspended animation. It is probably the demand made on our reason to pronounce on cases that seem to verge on the miraculous which has divided mankind from the earliest times into two antagonistic groups — one representing the utterly credulous, the other the radically sceptic type of mind. To build up a theory on such rare and isolated occurrences would seem to amount almost to ignoring the broad universal experience of mankind. But these extraordinary cases have their value for the philosopher in as much as they help him to form a theory which will fit in with all manner of cases, positive and negative.

The two above quoted examples show that the soul by voluntary effort, aided by suitable bodily positions and postures (e.g. withholding of breath, fixation of gaze, a stiff sitting posture etc.) can bring about all the symptoms of physiological death followed by all the symptoms of physiological life.

We shall not multiply cases — we shall only say that as yet science does not know what constitutes the *real* test of death. Several tests of death have been offered. First the well known respiration test, according to which it is supposed to be possible, by observing the mouth, the walls of the chest etc., to tell for certain whether a person is alive or not, but this method is neither sure nor reliable. It is well known that in poisoning by chloral and in catalepsy there may be life when no appreciable motion of the chest is to be observed. Secondly people believe that a living man can be distinguished from the dead by ascertaining whether the

1) Dr L. Tuckey's *Treatment by Hypnotism and Suggestion* p 31

heart is beating or not. This also is not a certain test, for the doctors assure us that the pulse as well as the characteristic sounds of the heart are frequently not to be detected, not only when the body is not dead but even when it is actually reviving. Thirdly, if we see the body hard and stiff—in the state called *rigor mortis*—we pronounce it to be dead, but in catalepsy rigidity is present while the body is alive. On the other hand after certain diseases no *rigor mortis* ensues after death. Clenched jaws and cadaverous countenance are popularly supposed to be signs of death, but it has been conclusively proved that they are more a sign of life than of death. Another test frequently resorted to consists in the hand of the corpse being placed before a bright light and if in the narrow interstices between the fingers a red line of light may be seen then it is concluded that there are still a few drops of blood circulating in the body. But this test has also proved ineffectual. Nowadays X rays are employed and if the inner organs are found to be moving then there is supposed to be life, but there are grave doubts as to whether even this test is final, for cases are known in which galvanic current and massage have brought back movement in the body. Perhaps for the lay mind all these tests taken together will constitute proof of physical death but even then we instinctively wait a few days to see whether the body begins to decay. It is probably from all such signs that animals know the death of their kind but to them decomposition of the body is certainly the surest sign of death. I was told by a friend the following incident. A baby monkey had died, but its mother, unable to believe that her child was really dead, carried it about from tree to tree, tending it affectionately for many days. Nothing could persuade her to part with it, and it was not until the hands and feet began to decompose and actually to drop off that she realised the truth and threw away the corpse.

The most formidable theory against the existence of an independent conscious soul is what is known as the brain soul theory, the substance of which is well known. The controversy is by no means new but in Hindu philosophy the discussion has been carried on under different names

and the exact term 'brain soul', *Mastishka ātmā vād* does not occur. We shall here simply state Uluka's opinion on the subject. He says that the sensorium, through the medium of which the mind gets its knowledge of the external world, is atomically constituted and functions as a transmitting apparatus. Feelings of pleasure and pain, of love, enthusiasm, admiration and adoration can by no stretch of imagination be supposed to have originated from matter. It will be universally admitted, for instance, that the tired man who smokes a cigar and derives pleasure from it does not regard the burning tobacco leaves as endowed with the quality of pleasure nor if he inadvertently burns the tip of his finger with the fire of his favourite cigar and feels pain in consequence does he think that the same brown bundle of tobacco leaves has the quality of pain in it. Or to give another illustration let us suppose an elderly widower is passing a country church one summer afternoon. He notices that a crowd has gathered outside and while he pines idly for a moment the doors are thrown open, a burst of music reaches his ears, the bells clang out and tell him that a wedding has just been celebrated. Through the crowd he catches a glimpse of bride and bridegroom, a gleam of white satin, a floating veil, flowers, and happy faces and fair bridesmaids, as they pass from the dimness of the church into the summer sunshine. Watching the scene a sudden happiness comes over him, while at the same time he is conscious of an under-current of vague sadness and regret. He is reminded of long past happy days, of the trust and faithfulness of his dead wife, of the faith in himself which she inspired, of sacrifices made to ensure her happiness — a thousand memories surge up in his mind and his thoughts travel towards that dim invisible Beyond where hopes of reunion alternate with doubts and fears. He rouses himself from his dreams and finds that the crowd is melting away and of the happy pair no trace is to be seen but the distant blur of dust behind their fast disappearing motor car. We will linger for a moment and study the picture.

Broadly speaking we have here two series of impressions, one spiritual, the other material — one emotional, the other

sensuous. Can we derive the one from the other? Can we say that the train of thought tinged with emotion in the brain of the widower was born of the train of sense-impressions he received c. g. the bridal dress, the white flowers, the sound of the church bells and so on? Similarly we cannot say that these extra-mental things were born of the thoughts of the man, though that is what materialistic and idealistic philosophers maintain. Those who call themselves materialists hold that love, faith, reason, etc. are merely brain-secretions, just as tears are the secretion of the glands of the eye or as the gastric juice which digests our food is a secretion of the walls of the stomach. On the other hand idealists believe that the intellect produces things almost in the same way as the cinematograph projects moving pictures on a screen. But common sense tells us that it is as ridiculous to think that the oceans and the stars and the mountains are born of the mind as it is to believe that bones and blood and glands can produce intelligence, sympathy and conscience. Curiously enough we have to think in terms of thought, and consciousness can only be comprehended by consciousness. In this sense we cannot think of anything, whether mental or material, unless it appears on the field of mind arrayed in the garment of thought. And the only legitimate definition of soul that it is possible to give is that it is conscious, and we arrive at this definition from the fact that consciousness does not belong to the materials which compose the body. By introspection we come to the conclusion that there is something in us to which consciousness inheres.

The arguments which physiologists have given us are of a negative character; they have not shown experimentally that consciousness has grown out of the brain in the same way as intoxication is produced by whisky, or as locomotion in the vehicle is produced by steam or electricity. A physical force cannot cause mental phenomena. Mind on the contrary, can cause physical phenomena in the sense that it can change the direction of physical forces. All the actions of our everyday life — walking, speaking, sitting, lifting etc. — which we carry out by means of our physical body originate in

the desire of the mind. Our body as a whole — or parts of it — is moved from place to place by the mind. Consider the wonderful phenomenon of speech — we first think of an idea or of a presentation and then by the movement of our lips, diaphragm etc. we cause vibrations to arise in space and these vibrations produce certain changes in the brain of the hearer acting through the tympanum of the ear. It is really one mind communicating with another mind and all the intermediary physical phenomena are really produced by the two minds.

Those who believe in the antiquated brain-soul theory will find much food for thought in the marvellous revelations of the subconscious self. We need not postulate a duality of souls nor even two layers or strata of consciousness, for it is ridiculous to express facts of consciousness in terms of space. In the absence of better terms we may employ the Sanskrit *Samvid* to express that deeper and inner aspect of consciousness which nowadays goes by the name of subliminal self or intuition as opposed to superficial or empirical consciousness. This *Samvid* is practically omniscient but it reveals truth in different degrees of perfection in different people. The study of *Samvid* will no doubt confirm belief in the soul's independence of the brain.

It is not unusual, judging from the vast number of cases on record for *Samvid* to impersonate as a separate being and divide the conscious sphere into two — one speaker and the other listener. In fact consciousness is always of a dual character. Even when we think of the ordinary affairs of everyday life we always mentally carry on a sort of debate especially when we are forced to choose between two alternative lines of activity. In dream this ratiocinative form of cognition assumes flesh and blood but as in conscious activity we do not for a moment think that we are two even when we face a moral conflict e.g. when we want to overcome a temptation or conquer a habit so in dream we can assume the disintegration of the same unitary mental process.

That duality of mind is apparent and not real was clearly seen by the Vedic Rishi as is evident from the following Upanishadic text

'It is that both the True and the Untrue, in the waking, dream and dreamless states, may have their desert, that the Great Self *seems* to become two, yea, that the Great Self *seems* to become two'

Maṭrayana Brāhṃaṇa Up VII 2 8

The study of all such facts confirms the belief in a conscious self, to a great extent free from the limitations and vicissitudes of the physical brain. This *Samvid* is untiring in its activity — ceaselessly solving our doubts and expanding our spheres of knowledge, it knows no rest. The relation of the subconscious self to the conscious self, or the relation of the soul to the mind, is like the relation of the sleeping to the waking man. It is the same man who sleeps and dreams and wakes. Again the ego, or the *Jiva*, is only a subsidiary manifestation of the *Samvid* and the *Samvid* is to the physical brain, with the cerebrum, the cerebellum and the medulla oblongata, — in short the entire sympathetic spinal system along with the sense organs — what an autocratic king is to the Cabinet Ministers, the legislative and the executive powers. The king gets all his information through the various servants of the State and it is likewise through them that his wishes as to the management of the State are carried out. In the human being although all the parts are functioning the original impulse comes from the lowest and rises through the intermediate grades up to the highest. The impulse begins from the lowest centre called the *Ādhara Chakra*, the sacro-coccygeal plexus, which is situated about nine inches below the solar plexus and is the source of a massive, pleasurable æsthesia, voluminous organic sensations of repose. In the sympathetic spinal system there are sensitive spots, called *Marma Sthan*. The ego is a kind of special energy which dwells in and energises these sensitive spots, so that if any one of them be severely hurt life becomes extinct. The mind or *Manas* is concerned with the sense organs. Mind is to be understood as the internal instrument through which the soul becomes conscious of inner as well as of outer phenomena and the soul is to the mind what the operator is to the wireless apparatus. It is through the

inferential data and transcendental assumptions. Every happening, so to speak, radiates three lines, causing our mind to dwell on each separately: the first in its effect upon a sensible self capable of pleasure and pain; the second from a basis proceeding apparently spontaneously of its own accord but really evoked by a third, viz. an Impersonal Will contemplating its own nature, the result of which to us is the breasting up of the whole homogeneous field of knowledge into the three just named factors.

Take the following illustration. A ship was once sailing on the ocean: the winds were favourable, the sea was calm, the passengers on board laughed and sang in happy thoughtlessness while the brave ship with all sails set bore them swiftly towards their destined haven. Suddenly the captain became aware that the ship was veering in her course, though he was quite unable to account for the change. All was in order: the wind had not shifted, no clue to the mystery could be found. Yet all the time, gradually and irresistibly, the ship was shaping her course towards an unknown port. What was the effect upon the passengers when it was whispered about that the vessel's course had changed and that the captain was powerless to steer it to its destination? At first there was incredulous surprise, the mirth and laughter ceased abruptly, awed and bewildered they began to ponder on the mystery. We shall suppose that the passengers as also the captain and his crew belonged to some primitive community whose knowledge of physical science was in a rudimentary stage, so that the cause of the disaster could not but remain a complete riddle to them. Helpless in their ignorance, their hearts trembling with anxiety, they put forth every effort exerting all their bodily power to bring the boat back to its course at the same time searching their minds for an explanation of the mystery and endeavouring to devise some means of averting a catastrophe. But in spite of all they found themselves borne on with ever increasing speed in the unknown direction till to their utter consternation the iron nails and bolts of the ship began to fly out violently and disappear into the sea: the planks were loosened and fell apart and in a short time a few floating fragments with

drowning men clinging to them were the only traces of the proud ship and its burden of happy lives. It was discovered later on that there was magnetic iron under the sea which attracted the iron nails of the ship and thus brought about its destruction. This imaginary example will serve to illustrate our point. In the first place there is the physical attraction between magnet and iron. Here a line of force emanated in a purely physical way but its effect viz. the loosening of the nails of the ship was not merely physical but also psychical and æsthetic, for in the first place it caused the souls on board to think, and secondly it caused them to suffer from anxiety, discomfort, pain and the possibility of death.

Here arises a very serious question: why should these souls experience pain? In other words why should the change which they observed in the course of the ship put an end to their enjoyment of pleasurable consciousness or, to put it in psychological language, why was the idea of change followed in their minds by the consciousness of fear, misery and pain? We can quite well imagine that when the passengers were fully satisfied that it was not only useless to discover the cause of the change but that they were absolutely powerless to avert a dire calamity they fell on their knees and prayed for forgiveness of their sins. Even if we suppose that they - or at least some of them - were atheists or agnostics it is not unlikely that the thought struck them of the presence of some new force or power dominating their experience of the continuity of a pleasant life. Some may have felt regret for some wrong done towards a brother-man; to others again the thought of dying without blessing their beloved ones may have been painful. So that here we have a force or power which to the subject of suffering appears superior to the merely physical or even the psychical. It is in this sense we can say that to man morality is really a sovereign power, having at its disposal the distribution of the psychical and the physical powers and that these latter are mere instruments in the hands of the former for awakening the consciousness of perhaps a still higher power. To the philosopher all these appear to be closely interrelated lines of force though their points of intercrossing

are not so clear as are the lines themselves. By the point of intercrossing I mean that point where the magnetic attraction gradually vanishes and reappears in the mind of the observer as a searching for its cause. This is the borderland between intellect and energy and is inferential, that is to say it is unseen and imperceptible. Again when the passengers gave up the idea of discovering the cause and began to be overwhelmed by the fear of death we have another point of intercrossing the borderland between intellect and the feeling of pain. Lastly we may conceive that moment when the force of feeling had exhausted itself in sobbings and cries, when the mind became resigned and the soul surrendered itself to God as being the third point of intercrossing the borderland between pain and that calmness which is the outcome of moral consciousness. These points of intercrossing, on account of their unintelligible nature, having a material cause on the one side and a moral effect on the other, are called by Ulika *Adrista* or "The Unseen", the x or unknown value of algebra. But an x is not an insoluble quantity, it is merely one which awaits solution. This *Adrista* is always functioning as a conjoining and disjoining agent. It conjoins a cause with an effect, a presentation with the knowledge of it, an idea with its expression.

Everything produces an emotional uprising in some sensitive beings. No occurrence or phenomenon takes place for its own sake. It is our improper use of words that leads us to think of things as purely physical. We want a new nomenclature of things to show that what may be considered purely physical has an emotional effect upon us. A cannon or a shell or a torpedo may be considered purely physical because the words 'cannon', 'shell' etc. are not associated in our mind with anything mental. Consider further such words as "lachrymatory shells" or "asphyxiating bombs" or "laughing gas" — these words indicate not only something physical but also something physiological and psychical, for as soon as we hear them we are perforce reminded of pain suffered by some sensitive being like ourselves. Our language lacks a class of words to connote to our mind physical facts which are at the same time psychological, mental, emotional

and moral. Our knowledge hardly goes beyond our vocabulary and the character of our thought and action, being inspired by our knowledge, is formed according to the number of words we possess. What we want is words that will as vividly and inevitably bring to our mind the reality of the moral force, organically bound up with all the other forces of the cosmos, as the word 'lachrymatory shell' brings tears to our eyes. And the spiritual regeneration of the race will not be accomplished without some such language, capable of arousing in us a sense which will see in a clear light the supervening of the moral order throughout the so called physical universe and those children who are taught through the medium of such a language will grow up not as mere members of petty States but as spiritual beings belonging to the hierarchy of the moral universe. Such a process of education will begin by reversing all those agencies which pretend to further the inner growth of the child while all the time they but blind and maim and disfigure it.

The word is to the conscious soul what the fluid called blood is to the bodily life. By "word" I mean here "concepts" — not the thin abstract concepts of metaphysics, but concepts conveying to our mind universal organic experience. By means of such terms we shall be able to think of all things, from the greatest to the most minute as forming part of a universal moral order under God's Will. It is in this sense that Ulika uses the word *Dharma* a word concept which conveys the destiny of the soul guided by our moral perception and inseparable from emotional and intellectual experience engendered by changes in the physical world. Thus we express the great fact of a volcanic eruption or the little fact of the burning of a candle by saying that it is the *Dharma* of the volcano to emit fire, smoke and lava and it is the *Dharma* of the candle to burn meaning that such facts are not complete in themselves but that they come to the cognisance of men and beasts in the course of the progressive development of the soul as necessary stimulants for the awakening of that dormant sense, without which the moral universe is only a name and not a reality. It was to express this universal idea of *Dharma*,

this interpenetration of attributes and forces, physical, moral and divine, that Jesus the Christ said that not a sparrow falls to the ground without the will of the Father. This *Dharma* therefore is something inherent in things, just as it is essential to us. Like the beating of the heart or like unconscious cerebration or to express it still more appropriately, like the ceaseless activity of the subliminal self, this *Dharma* is unceasingly weaving the warp and woof of our existence, and, as the Rishi of old sang 'By the mandate of this Imperishable Being heaven and earth stand firm, by the mandate of this Imperishable Being some rivers flow from the snowy range to the East, others to the West and to other points of the heavens by the mandate of this Imperishable Being mortals bless the charitable the Immortals bless those who give offerings, and the Manes of the Forefathers bless those who worship their memory through libations made with the spoon.' Yet this *Dharma* is not something impersonal nor is it something aloof from our everyday interests. Every man, by loving and hating, by goodwill and illwill, by noble and ignoble deeds, is helping or hindering the process of *Dharma*, both for himself and for the rest of mankind — all the parts of the universe are so closely knit together, mankind is such an organic whole. Life is a bi polar, magnetic substance with intelligence at one end and instinct at the other. Existence or universal Being is global, having Good for its North Pole and Evil for its South Pole and *Dharma* for the invisible axis on which the globe revolves. *Dharma* is the formative power of our moral faculty. It is that active virtue through the practice of which the soul cum body state of being develops the understanding of truths, enjoys innocent happiness and attains perfection. It is the ground as well as the instrument of progress, but if not followed and practised it negates progress. The force of *Dharma* brings about the regeneration, and the force of *Adharma*, which is the opposite of *Dharma*, brings about the degeneration of the soul cum body state of being.

It will be easy for us to understand the evolution of life forms through the influence of *Dharma* and *Adharma* if we

compare it with the relation of consciousness to the origin and decay of bodies. Sakya Muni, the Buddha, taught his beloved disciple, Ānanda, the formula of causality. He said: "If consciousness, Ānanda, did not enter into the womb, would name and corporeal form arise in the womb?" "No, Sir" — "And if consciousness, Ānanda, after it had entered into the womb, were again to leave its place, would name and form be born into this life?" "No, Sir" — "And if consciousness, Ānanda, were again lost to the boy or the girl while they were yet small, would name and corporeal form attain growth, increase and progress?" "No, Sir" — "If consciousness, O Ānanda, were not to come in contact with name and material form as its resting place, would the birth, old age and death, the origin and development of sorrow, reveal themselves in succession?" "No, Sir, they would not" — "Therefore Ānanda, is this the cause, this the ground, this the origin, this the basis of consciousness, name and material form? Consciousness, the Indemonstrable, the Everlasting, the All illuminating, it is there where neither water, nor earth nor fire, nor air finds place, where greatness and smallness, weakness and strength, beauty and ugliness, name and material form altogether cease. What must there be in order that there may be name and material form, whence come name and material form? Consciousness must be in order that there may be name and material form, from consciousness come name and material form. What must there be in order that there may be consciousness? Name and material form must be in order that there may be consciousness, from name and material form comes consciousness."

If for "consciousness" we substitute the word "conscience" in the sense of eternal *Dharma*, we shall understand how our life is moulded by it. Conscience is the formative power, the ground of life. Rishi Uluka says that conscience is the greatest regenerative force of life. It reveals itself in our heart as love for all, compassion for all, inner purity, self exertion, honest undertaking, cleanliness, contentment, pursuit of truth, temperance, abstemiousness and self surrender to God. The practice of these virtues leads the soul to happiness — the neglect of them brings it to misery.

We are now in a position to understand the place of God in this system of realism. Of the substances viz the atoms, ether, space, time, mind and soul, the soul alone is conscious. Instead of using the expression "conscious soul" it would be desirable to use the word "person", to indicate the fact of an individual being, endowed with understanding and capable of painful and pleasurable experience. Such individuals from the very nature of the case we have to consider as men. A plurality of individuals is an assumption which will not stand the test of rigorous transcendental logic but is quite sufficient for the purposes of ethics, art and society. At the same time an individual as we observe, is a limited being in point of virtue, intelligence and power. From these two facts of plurality and limitedness our reason moves towards unity and non limitedness. Plurality of individuals yields the idea of a single individual and limited nature (intellectual and moral) implies non limited or perfect nature (intellectual and moral). Moreover as each individual is the subject of limited powers etc. so there must be another single individual or person in whom is embodied perfect intelligence, goodness and power. This person endowed with perfect intelligence, goodness and power is *Istara*, or God, or Perfect Will and Intelligence. As the individual subject or soul is the centre of his world of experience so *Istara* is the centre of the moral universe. *Istara's* will appears to individuals as the living moral universe. *Istara* in this system of realism is not like the God of the carpenter-theory of the universe nor like the God identical with the universe itself, as in the pantheistic systems. Without *Istara's* will atoms cannot integrate to begin the process of creation nor can the conscious soul be conjoined to mind and body according its deserts. In the same way without *Istara's* will atomic vibration cannot cease nor can the disjunction of soul and body take place. Matter exists eternally, separate from Him, as also Space, Time and souls, but without His Will all these are inefficacious, lifeless, like drowsy birds in the darkness of night on the boughs of a wintry tree. His Will brings into activity the special quality of each substance. All things therefore exist separ-

tely, yet inseparably from Him. Yet we are not to think of *Ishvara* as an autocrat or as a schoolmaster. The universe is the Lord's imagination and all that we see and feel is the materialisation of this imagination. This vast fabric is of such stuff as the conscience of the saint and the saviour is made of. The voice of conscience, being the reverberating echo of His Word, is the Ultimate Authority and the Law and the Grace.

Such were the words of the Achārya, Śrī Ānanda Śiṣhya of Bhagavān Śrī Guru Paramhansa Parivrājaka Ācharya Svāmī Sivanārāyan, to the children of Uttar Kuruvārsha, the aurora crowned land of Freedom and Peace of setting forth the teachings of the Rishis and the Dīrṣanikas and the Sannyāsins of Brahmarshukṣa, the home of Wisdom and Righteousness, watered by the holy streams of Sapta sindhavas and the Gangā and having for their aim the interpretation of Ātman, the True, the Real, for man's attainment of perfection wherein this is the Second Lesson entitled

Theistic Realism of Rishi Uluka



THIRD EVENING

I

Śaṅkha and Harsakul, when explaining the *Sutrakritanga*, mention that there existed 180 schools of Kṛiyāvādin, 84 of Akṛiyāvādin, 67 of Ajnānikavadin and 32 Vainayikavādin. The period during which these three hundred and sixty three philosophical schools flourished in Northern India must have been a few centuries prior to the Christian era. By Kṛiyāvādin are meant those thinkers who philosophically belonged to schools founded by Mahavira, Uḷuka, Gotama and many others. On the question of the nature of the soul these schools declare that the soul is the same as the principle of the mental energy, the will to assert and act. The substance of the self is not intelligence but action, or rather human intelligence is identical with action. We are here not to look on passively at the passing show, nor to turn the eye of the mind inward and meditate on the characterless being of the cosmic self. Every moment of our lives we are feeling the stir and the thrill of sensations, the pressure of the rushing blood in our veins and the ruthless opposition of a world, relentless as the Fates of the Hellenes. In fact life's value lies in the amount of work actually accomplished. Life, as it lives, is an intuition of movement. This briefly put, is the trend of thought of the Kṛiyāvādin.

The Akṛiyāvādin are the pupils of Vrihaspati, of Sākyaśiṃha, of Āśura, of Bādairāyaṇ and of Patanjali. All these leaders of thought differ very widely from one another. Their doctrines are grouped under the comprehensive term Akṛiyāvāda because they believe that will to act is not the essential characteristic of the soul. Thus if we choose to call the Kṛiyāvādin a pragmatist, we may name the Akṛiyāvādin an a pragmatist. The disciples of Vrihaspati believe

that if there is a soul it is the product of matter and therefore shares the fate of the body. We have a tradition that Chārvāka, one of his followers, systematised the teachings of the master and presented them to the world in a philosophical form. Sākyasimha, after realising the truth of life, became known to the world as the Buddha and taught that neither body nor mind can be regarded as the soul. "And", he declares, "O Bhikshus, whatever has the mark of material form, or sensation, or perception, or conformation, whatever has come to be, or will be, or is, either in our life, or in the outer world, vigorous or slow, great or small, near or at a distance, *it is not soul* this is the truth, thus my pupils must discern, thus he understands who is wise." After his *Nirvāṇa*, his disciples, feeling that their great leader had said neither "yea" nor "nay" about this mystery of all mysteries, the nature of the soul, started speculations on their own account. Naturally they were not all of one mind, so they formulated diverse views on the nature of the soul. I shall take up this subject on another occasion. Āsuri's master is Kapila and of his philosophy I shall speak to night. Kapila is placed under Akriyāvādi because he taught that the soul is, in essence, a conscious entity, eternal and immortal. Bādarāyan taught that the soul in its deeper form is ever conscious, unitary and eternally real. Patanjali has also proved that the soul cannot be of the nature of energy, for energy is liable to accumulation and dispersion, whereas the soul remains in the same form in our apprehension, i.e. as the one witnessing Being.

Agnānvāda is agnosticism and Ajmanikavādins are agnostics. We have many modes of agnostic thought recorded in the ancient books of the Jains and the Buddhists. On every question the agnostic answers in an indefinite way. If you ask him, "Does the soul survive the death of the body?" he will answer, "I will tell you, if I live after death." If you still ask him, if there is any probability of the soul's surviving the body, he will say, "I cannot guess." Once upon a time King Pasendi met the famous nun Khema and asked her,

"Your Holiness, does the Buddha live after His *Nirvāna*?"

"Your Majesty, Our Lord has not said 'Tathagata lives after death' "

"Then does He not exist after death, your Holiness?"

"This also Our Lord has not affirmed, your Majesty 'Tathāgata does not live after *Nirvāna*' "

"Thus, your Holiness, the Lord Buddha does exist after death and does not exist after death, - thus, your Holiness, Our Lord neither exists after death, nor does he not exist ' "

The nun said that the Buddha had not explained the mystery of the Hereafter, because the mystery of existence is deep, immeasurable, unfathomable. I give you this illustration to show the mode of expression used by the early agnostics. Most wonderful is the expression used by the Buddha Himself on the occasion of the death of one of his pupils

"The framework of the body is no more, broken is perception, sensations are felt no longer, the conformation reposes, and the consciousness has gone to rest "

Do the agnostics of our day express themselves more accurately on the subject of our perpetual ignorance of the Hereafter than did the Buddha more than two thousand years ago?

About the Vainayikavādins it is only mentioned that they believed the ultimate object of life to be realised by *Vinaya*, which is explained as 'love'. Probably they were the worshippers of Vāsudeva Krishna.

I mention these schools with a view to show how the post-Upanishadic age may be regarded as the age of criticism. One can find its parallel in the history of European thought in the seventeenth and eighteenth centuries, when with the experiments of Galileo and Torricelli "a new light flashed on all students of nature". In India in those early days the canons of philosophical investigation were discovered and formulated. For purposes of science rational methods were approved of by philosophers and were declared

by them to be like lamps showing us the veiled face of Dame Nature. But rationalistic methods are of little aid to morals, metaphysics and religion, for morals deal with the determination of, not what is, but what ought to be; metaphysics with what for ever is, yet one, unehanging, abiding; and religion with God. These objects are independent of observation, therefore they must be deduced from some source which is above observation and experience. Being, God and soul by no searching can be found ont.

This evening we propose to take up the philosophy of evolution. I have elsewhere discussed at some length the *Prakṛiti-purushavāda* or *Pradhānvāda* of Kapila. To-night I shall only touch upon some of the most salient features of the doctrine of evolution. Before entering into the subject I shall briefly narrate some of the cosmological theories of the Āryas. From this you will be able to judge how far the founder of the *Pradhānvāda* was influenced by the Vedic cosmological theories, and how far his contribution was original. I shall only quote those theories which I believe Kapila already to have been familiar with, and which we find embedded in the various portions of the Veda.

I.

“This fixed-moving shape – generating variegated powers. He of a compassionate nature unhindered passed into the vastness of space. He, upward moving, reached the summit of joyousness. By Himself He brought forth a self.”

II.

“Vena, the yearning soul, saw within the secret chamber of the heart that which is Most High, wherein is this entire universe, of one form and one substance; this the parti-coloured one milked, being born; the hosts of heaven praised it.

May the Gandharvas – Knowers of the Deathless – declare unto us the mystery of the Abode of the Most High; three portions of this are concealed in mystery; he will be great as a father’s father who understands this.

He is our father, protector, friend; he knows the spheres – the homes of all; all the worlds enquire after him, who of the Bright Ones is the name-giver.

I made a round of all the heaven world, I sat near the Eldest born of Righteousness, dwelling in beings like speech in the speaker, enthusiastic is he, is he not *Agni*?

I walked around the universal sphere of beings, the web of righteousness is spread out over all visibly, wherein the Bright Ones, having drunk deep of immortality, engage themselves with their unitary origin

III

The Vast One, the Eldest born in days of yore has the yearning soul from its own bright boundary disclosed, he has unveiled the basal form that very nearly resembles it — the unitary source of the existent and the non-existent

I pray this queen of the Fathers may arrive in the beginning for the creation of the worlds that stand from her this shining cove flashing forth light and warmth for the first arrived Bright Ones

He who emanated, Its acquaintance and kindred proclaimed the birth of all the Bright Ones, from *Brahman* was *Brahman* brought forth, above and between and below, and filling all directions was established the self-poised power.

Verily he of the heaven and he of the earth — sitting in Law — established his happy home filling heaven and earth, the Great One, after appearing, settled apart the two great-ones; in the firmament the Spectator and in the world Rejoicing

Born from the foundation, He rose to the highest height, the Luminous Lord — of Him is the Imperial Master for the bright day was born of Massive Light, so let the shining seers wait upon the Bright Ones

Verily doth his inspiration urge him on beyond and further than himself and attain the sanctuary of the Mighty God of old. He came forth along with many others — set free in fore half part (half a fore) now in profound sleep

Whoever shall come forth to greet father *Atharvan*, the friend of bright *Brihaspati* — shall become the creator of all, poet, bright one, unharmed, self-possessed

IV

When the spirit bore his mate away from the house of imagination who were the groomsmen, who were the wooers, who also was the chief wooer?

Within the great ocean were heat and energy — they were the companions of the groom — they were the lovers — *Brahman* was the eldest bridegroom. From the ancient *Devas* were born the ten *Devas* — those who can perceive them can indeed utter great words.

Inhalation and exhalation, sight, hearing, indestructibility and destruction, the breath that circulates through the whole body, the breath that rises up, speech and mind — these brought forth intention. The seasons were not born, likewise *Dhatar*, *Brihaspati*, *Indra* and *Agni*, the two *Asvins* were not at the time — whom did they worship as supreme?

Both heat and energy were within the great ocean, heat was born of work — these did they approach first as their supreme.

The earth that existed before this one, which only the sages know — whoever knows that by its proper name he may consider himself versed in hoary tradition.

Wherefrom was *Indra*, wherefrom were born *Soma* and *Agni*? Whence arose *Tiashitar*, whence *Dhātar*?

From *Indra* *Indra*, from *Soma* *Soma*, from *Agni* *Agni* was born, *Tiashitar* from *Tiashitar* and *Dhātar* from *Dhātar* was born.

The ten ancient *Devas* born of *Devas*, having given the spheres to their sons, where then did they go to live?

When hair, bone, sinew, flesh and marrow were brought and a body was made, with feet — where did he afterwards enter? Whence were brought hair, sinew, bones, limbs, joints, marrow and flesh — who brought them and from where?

Showers together by name these *Devas* collected together the things that were brought together — having poured together the entire mortal these *Devas* entered man.

Thighs, feet, knee joints, head, hands, face, ribs, *Baryahyā*, sides — what seer put them together?

Head, hands, also face, tongue, neck, vertebrae — all these

having been covered over with skin, the great grouper-together grouped together

The great body which lay there – grouped together by the grouping together – who brought into it the colour by which it shines today?

All the Devas endeavoured to master it, she who was a woman knew, Mistress, wife of Will, brought colour to it

When *Tvashtār*, who was the superior and father of *Tvashtar*, opened (a hole) – making a house of the mortal – the *Devas* entered into man

Sleep, drowsiness, misery, the *Devata* by name evil, old age, decay, baldness, hoariness entered the body afterwards

Theft, ill deeds, deceit, solemn vow, sacrifice, great fame, strength, virility and sovereignty entered the body later

Both wealth and poverty, generosity and meanness, both hunger and thirst, entered the body afterwards

Blaming and praising, both “behold” and “no”, faith, fee for the priest, and want of faith entered the body afterwards

Sciences and nesciences and whatever lesson there is to be imparted, the *Sāma*, the *Atharva*, the *Yajur* and the *Rik*, *Brahma* entered the body

Joys, pleasures, ecstasies, and those whose minds incline towards pleasure, laughter, pastime, dances, entered the body later

Conversation, gossiping, and those who heat by their talk – all entered the body, united forthwith, united together, united

Inbreathing and outbreathing, sight, hearing, dissolution, combination, the circulatory and the up going breath, speech, mind – these are conjoined with the body

Both benediction and warnings, demands and excuses, thoughts and all motives entered the body later

The waters, the deities, the macrocosm with *Brahman* entered the body, on the body is *Prajāpati* the Lord of all

The sun helped the eye and the atmosphere helped the breath of man, and the rest of the person of man the *Devas* made a gift of to heat, therefore the wise man looks upon this which lies within man as “This is *Brahman*”, verily, all the *Devas* are within “this”, like cows at rest in the cowshed.

By the death of the first it becomes divided three fold, there goes by one part, there goes by one part, here one stays

Within fixed ancient waters is the body stationed, here within the body is God and thus it comes to be called 'power'

V

In *Ucchista* - the universal residuum - are name and form, in it is fixed the world, within the residuum dwell *Indra* and *Agni* - and all things are inset within its bounds

In *Ucchista* are heaven and earth, all beings are joined together, in *Ucchista* are the waters, the ocean, the moon, and the winds in *Ucchista* do blow

In *Ucchista* are both being and non being, death and spirit and *Prajāpati*, the worldlings by *Ucchista* do subsist, both *Varuna* and *Soma* and the grace in my-self

Being settled by thy fixing, being constant, the leader, the *Brahman*, the ten fashioners of the universe, all the *Devas* were fixed in the *Ucchista*, as the wheel on all sides of the nave

In the *Ucchista* is the *Rik* (verse), the *Saman* (chant) and the *Yajur* (ritual), in the *Ucchista* also is the *Udgitha* (song) the prefatory praise, the laudation, the mystic sound 'ling', the tone and the sound of the chant that in me lies

Within the *Ucchista* are all the parts of the sacrifice - the *Sāmāns* relating to *Indra Agni*, that one relating to purifying *Soma*, the great-named ones, the great vow, they are all within - like the child within the mother's womb

In the *Ucchista* are the *Rājasuya* (ceremony of coronation), the *Vājapeya* (drink of power), the *Agnistoma* (praise of Agni), then the *Adhitara* (sacrifice) the *Arka* of the *Asva* medha in the *Ucchista* is the one having a live *Barhi* - the supremely cheering

The *Pratiāhira* (answer) the *Nidhana* (the conclusion), both all conquering and the supremely conquering one, the same day and the over night ones are in the *Ucchista* the twelve one also that in myself

Pleasure, complacence, prosperity, habit, *Ekling* (vitality) immortality - in the *Ucchista* is all this - wishes with wishes satisfied

The nine worlds, the oceans, the sky, in *Ucchista* are fixed, the sun in *Ucchista* shines, also day and night – and what is in me

The offerings that are added, the central day of the sacrificial season and sacrifices that are performed in secret the *Ucchista* bears – the supporter of all – the father of the procreator

The *Ucchista* – father of the procreator, of life, the grandson of the grandfather, he dwells, ruler of all, an obstacle overcoming bull upon the earth

Right conception, truth, penance, kingship, labour virtue, action, being, all that is going to be heroism, fortune – these are in *Ucchista*

Success, vitality, understanding, sovereignty, royalty, the six expanses, the year are in the *Ucchista*, commendation, summons, gains and the oblations

The four priests, the *Āpries*, the season's oblations, the *Nird*, are in the *Ucchista*, the sacrifices, the victim offerings and the *Isti*

The fortnights, the months, the years with the seasons – in the *Ucchista* are the sounding waters, the thunder, the great sound

Pebbles, gravel, stones, herbs, plants, grasses, clouds, lightnings, rains in the *Ucchista* are established – together fixed

Success, attainment, completion, pervasion, greatness, are in the *Ucchista* – in it the attainment of abundance, prosperity, is concealed and fixed

Both what breathes with breath and what sees with eyes, from *Ucchista* are produced, and also the *Deras* in heaven and those who repair to heaven

The *Rik*, the *Sāman*, the histories together with the *Yajur* from the *Ucchista* are born

Inhaling and exhaling, eyes and ears, indestructibleness and destruction from *Ucchista* are produced

Joys, pleasures, enjoyments and they that enjoy enjoyments from *Ucchista* are produced

The *Devas* the *Pitris*, men, the *Gandharias*, the *Apsaras*, *Deras* in heaven and those who resort to heaven – all from *Ucchista* are produced

VI

Two birds, inseparable friends, perch on the self same tree, one, of the sweet fruit eats, the other, eating not, nnceasingly looks on

VII

Whence were the two brought forth? What part was that? What sphere, what earth gave birth to them? Out of the waters of the ocean did the twin offspring of the Vast Shining one arise, this do I ask of thee — which one of them drew milk, at whose breast nourished?

VIII

Out of the ancient waters, the primeval ocean of Ether, came forth the Voice, by Him impelled, a vast cry shook the depths, over the rolling waves reverberating mightily, and far and wide by the unmoving mass, by creations three fold arch insignia — the three fold potencies — as by three arms, surrounded, triple pointed psyche and power and that which neither one nor other is, but darkness, shadow — formless, indescribable, resistless yet resisting

Daughters of the Vast Shining One, they grant our prayers and yield the fruits which we desire, man's sovereignty do they acknowledge and to his pleasures do they minister

Invisible He made His own other bodies, moulded as the Law which virtue binds the subtle force by which the seasons move, and Wisdom transcendental, fusing the seeming mortal into the life and being of the One Immortal — these, by His Will produced, by Him were hid in regions far removed, beyond man's prying ken

Of the vast universal fabric and of the lesser one in man are these the three powers formative — vibrating, all pervasive quickening, conscious The fourth — creative Logos, winging its flight between the mudmost and the spheres beyond, she the Muse of poetry, the Vāk of the gods — to the poet musing in his heart, to the seer in his inward vision is she known He only knows with whom He has become one — the One with all united

The seed syllable murmuring within itself, Logos creative Word gave birth to Speech — sixth of the Powers — and

psalms and metres, chants and hymns, and tongues of diverse meaning rolled forth in many streams, to all the Quarters flowing, thus Language, the mighty Mother, giver of sense to all that moves on earth and shines in heaven, from the Great Rhythm was brought forth And the Great Rhythm — whence came It, where had It birth ?

Naming the name, He called aloud — before the sun, before the dawn, first the Unborn One unto being came and then unto Himself, to His own kingdom, He withdrew, beyond that realm no other life can be.

Seeing it standing forth before their eyes, this Branch of the Unreal men think to be the Real — the Highest, the Supreme, so too the undeveloped mind, this thy Branch worshipping, thinks this to be the One Existent Being

The lotus with nine gates, by three Gunas garmented — by what great spirit indwelt — this, in his soul, the Brahma-knower sees

IX

Listen and understand, ye people ! a deep mystery shall he disclose and utter unto you — and not by any searching can this truth be found, on earth or in the firmament above, know ye that secret whereby all living things do live, and all that upward grow do grow, and breathing things do breathe, and moving move, this by which the living live is in the air established — there, like one by weariness o'ercome, it rests This the wise understand — or perchance they understand it not With tremor are the two trembling, the firmament and the earth by lightning impenetrated, that by moisture infilled, wet even to day like unto the currents beneath the ocean's waves, the One has covered all — above, below, between, interpenetrating through, around, upon this, like a profound Presence, is the Other seated Heaven and earth, in sovereignty embracing all, I greet

X

Showerer of measureless blessings, unstintedly bestowed, ensouler, animating all that moves with the celestial spark of life, by nature as her sovereign lord acclaimed, whom the

Devas, seeking light and holy wisdom, with reverence approach; whose mighty sway is over bird and beast and man —

To the god Ka our adoration!

Sole Sovereign, in excellence and majesty and glory, of all that breathes and sleeps and wakes, whose light is Deathlessness, whose lesser light is Death —

To the god Ka our adoration!

To whom, from these twin worlds, fixed in their proper spheres, a plaintive cry ascends; to whom the lonely firmaments, their hearts with fear stricken, do call aloud for help, who treads that Path o'erhead, with starry dust bestrewn —

To the god Ka our adoration!

Who, with glory, athwart the illimitable thus shimmering blue canopy flung wide — and the vast mid space, like a stupendous eye seeing on either side these rolling orbs of fire — and the sun, its beams in waving circles spreading, above, below, to the dim bounds of space — and the high hills, the heaven upholding pillars, with winter's white bedecked — and the oceans, wherein the *Devas* the nectar of life coucealed, mother of all the streams that thirsty valleys feed — and the Quarters, their strong, invisible arms outstretched to gather living waters, wherewith the earthly lakes and pools and rivers are increased —

To the god Ka our adoration!

In the beginning the primeval waters, parent of ancient Nature, did conceive, in kindly thought toward the future universe inclining, there stood the two, the Law of Right and Cosmic Order, helping the happy bringing-forth together, unseen, above them, as a swan on calm waves brooding, within an enchantment of dim twilight, self shines the Presence Divine —

To the god Ka our adoration!

And the parent Ether laboured and lol like unto an egg of golden hue, the universe came forth, poised well within the waters, and from within it, growing, spontaneous, in

variousness and volume, evolved this cosmic frame - upholding heaven and earth - of diverse shapes and names and lives, by one cord bound, like an unrivalled sovereign, by *Itself* the One became - existed -

To the god *Ka* our adoration!

The waters their own force up gathered and centring it, as a line within a whirlpool, its impetus imparted - moving together - to the egg, by *Itself* evolving within its shining shell of gold -

To the god *Ka* our adoration!

XI

Infinite is the Soul, boundless its powers, its vision limitless - like unto a Being, myriad brained and myriad sensed, with countless arms, all heights and depths and distances embracing, and eyes innumerable, that see behind the veil of space, and feet unnumbered, tirelessly treading paths that reach not end, all lands and seas and stars encompassing, with powers still unexhausted, to rise above, transcend, and stretch beyond - ten times, nay many million times, these all

The Soul rests here - that one as small and mortal felt - on this soil by fancy formed, the shifting warp and woof of Time and Space, its mightier shape, majestic, vast, incomparable, in spheres celestial roams - wandering, unmoving, into the nameless depths of the eternal. That smaller Self, to mortals known as *Me* - nourished on thoughts and deeds, again, made lean by sorrow, sickness, ignorance - clings unto life by pleasure and desires, and when the night of This, the lesser *Me*, in dreams of idle slumberings is spent, the larger Self, undaunted, into Its proper sphere beyond triumphant steps

Greater the Soul by far than of the heart the greatest qualities - pity, compassion, goodness, charity, and of the will - heroic virtues, noble ambition, resolution strong, and of imagination, glorious Mother of all truth, from the dawn of time nurturing poetry, philosophy, and art

Earth, fire and air, and the waters that flow around the globe are in the Soul's one mansion placed, three mansions more It hath - effulgent, wonderful, on firm foundations

imperishably set — where free, enthroned, in deathless grandeur, the Soul, supreme, immortal, reigns

By its own magic doth the Soul become all This, that down the stream of Time, from the dim past to the far distant future, floats, the scroll of cosmic history unrolling, with diverse records of unceasing change. Of the secrets of Veda wisdom, that lasting peace confer, and of the pilgrim with the torch of life, passing death's boundary to that other region, there to dwell — the Soul alone is seer, master, sovereign. This Ego, clad in many personalities, the Soul outlives, in excellence surpassing, yea, verily, the Soul is disembodied Joy — the ego it outstrippeth in the race, swift as thought reaching its self appointed goal

Out of the Soul, one, simple, undivided, made of the stuff of consciousness — how did the world, so various, different, manifold, the Soul no whit resembling, out of It evolve?

By Its own thought the Soul evolved Substance divisible — and into many parts divided it, like seeming pieces, and like a picture breathed upon a glass lol there arose dim shapes, of face and form and limbs, uniting to the likeness of a man — perfect, the type ideal, after whose image all men have been made. And from the mouth in serried ranks came forth the race of bards, of singers, seers, sages, saviours, saints, and from the arm came forth proud warriors, doughty champions of the right, defenders, mighty kings, and from the loins unto life were born the sturdy tillers of the soil, keepers of flocks and herds, and those in commerce versed — the carriers of commodities from land to land, and from the feet came those who toil and serve, and by their sacrifice make others' lives roll smooth and round

And from the Soul was Nature born, from out the heart the moon and from the sight the sun, the sacred fire upon the hearth and *Indra*, ruler of the skies, out of the hollow of the mouth were born, the breath breathed forth this airy round wherein all creatures live, in the navel had the mid space birth, and from the head came heaven, abode of bliss, the feet brought forth the firmly established earth whereon we stand, the Quarters of the heavens, where dwell the

winds, were born from Hearing, and all the spheres where angels roam, out of imagination unto being came

Vrāj, the Vast and Shining One, was, in the beginning, together with the Soul It was, unto the life of the brain was the Soul born thereafter, quickly outshining those that were behind and those before

When the *Devas* spread creation's sacrifice the Soul by them was offered up, spring was the sacrificial butter, summer the fuel, and autumn its oblation, the altar they sprinkled with the first showers from the clouds

From the beginning was the Soul — witness perpetual of the creative sacrifice wherein partook the *Sādhyas* beings celestial of the middle space and *Vasus* excellent ones of regions high

From this all sacrificing sacrifice the beasts were born — horses and kine and goats and sheep, and the Vedas, like the body of Poesy — rituals, chants and metres, rhythm and harmony — arose, like many notes blown from a single reed

Unto the sacred fire were offered all the worlds, and from within the upward pointing flames arose the stable types of genus and of species, the diverse forms of living beings — names, designations, appellations — and beasts of the forest, birds of the air, and those that seek the shelter of the village, came forth and were

Thus was the Soul in Nature's bondage bound, by seven cords encircled, and on life's inner altar glows the fire, with fuel three seven fed, and through the ages, by the *Devas'* wish, the sacred flame of cosmic sacrifice burns on for ever, here within, like forest fire from generation unto generation spreading

And from that within the Soul which was the Highest was born the mighty God — shining, resplendent, and from His head rays seven times seventy, like unto themselves — lustrous, ineffable — shone forth

XII

This Universe was, prior to all this, as if neither like Being nor like Non being, in the very beginning this cosmos as it were was, and was not, there was then only that Understanding, whereupon it has been told us that there was at that time, or the timeless period, neither the Existent nor the Non-existent, for Understanding seemingly was neither like Being nor like Non being

¶ This Understanding, when evolved, desired to reveal itself, to reflect the supreme Source, its Highest Self, more like what it was, more real, it was searching for a vehicle of expression, it persevered in that which was worthy of its own reverence, it assimilated greatness and beauty, it then saw the thirty six thousand high spreading fires of its own Self, composed of Understanding, constituted of Intellect, on Mind were they settled and by Thoughts were they built up, by Intellect they drew forth the cups filled with the waters of immortality, by Intellect they chanted, by Intellect they recited; whatever is beautiful, whatever ought to be sacrificed, all this is done mentally, as by thought done, on those fires, made of Mind and constituted of Intellect whatever there is that living creatures here think within their Understanding, it is thought with reference to those fires. The immortal waters are established on the hearths of Mind and built up, prayers and chants and hymns are to them recited. So far was the evolution of the Understanding, to that extent its creation, so great is Understanding — thirty six thousand *Arka* fires, each of them as mighty as that beginningless altar fire was

That Understanding evolved the Word, when the Word was evolved it desired to reveal itself, to reflect the supreme Source, its Highest Self, more like what it was, more real, it was searching for a vehicle of expression it persevered in that which was worthy of its own reverence, it assimilated greatness and beauty, it then saw the thirty six thousand high spreading fires of its own Self, composed of Language, constituted of Speech, on Language were they settled and by Sound were they built up, and whatever men here utter

by Speech, all is uttered with reference to these fires. By Language they drew forth the cups, filled with the waters of immortality, by Voice they chanted, by Voice they recited, they chant on these fires, they recite hymns to these fires. So far was the evolution of the Word, to that extent its creation so great is the Word — thirty six thousand *Arka* fires, each of them as mighty as that beginningless altar-fire was.

The Word evolved Life that Life when evolved desired to reveal itself to reflect the supreme Source its Highest Self, more like what it was more real it was searching for a vehicle of expression it persevered in that which was worthy of its own reverence it assimilated greatness and beauty, it then saw the thirty six thousand high spreading fires of its own Self, composed of Life, constituted of Breath, on Life were they settled and by Life were they built up, whatever beings here live with Life, they do so with reference to those fires, by Life they drew forth the cups filled with the waters of immortality, by Life they chanted, by Life they recited, they chant on these fires, they recite hymns to these fires. So far was the evolution of Life to that extent its creation, so great is Life — thirty six thousand *Arka* fires, each of them as mighty as that beginningless altar fire was.

Thus Life evolved Vision when Vision was evolved it desired to reveal itself, to reflect the supreme Source, its Highest Self more like what it was more real it was searching for a vehicle of expression it persevered in that which was worthy of its own reverence, it assimilated greatness and beauty, it then saw the thirty six thousand high spreading fires of its own Self, composed of Sight and constituted of Seeing, on Vision were they settled and by Sight were they built up, by Vision they drew forth the cups filled with the waters of immortality, by Vision were they inspired to chant, by Vision were they moved to recite, whatever is beautiful, whatever ought to be sacrificed was by Vision conceived, on these fires made of Vision and constituted of Seeing, whatever there is that living creatures with their eyes behold — it is seen with reference to those

fires The immortal waters are established on the hearths of Vision and built up, prayers and chants and hymns to them are recited So far was the evolution of Vision, to that extent its creation so great is Vision — thirty six thousand *Arka* fires, each as mighty as that beginningless altar fire was

That Vision evolved Audition Audition when evolved desired to reveal itself, to reflect the supreme Source, its Highest Self, more like what it was, more real, it was searching for a vehicle of expression, it persevered in that which was worthy of its own reverence it assimilated greatness and beauty, it then saw the thirty six thousand high spreading fires of its own Self, composed of what was perceived in hearing, constituted of that which was heard, on Hearing were they settled and by listening to the Voice in the silence of meditation were they built up, by hearing the whispers of the Word they drew forth the cups filled with the waters of immortality, by means of the ear they heard chantings by means of the ear they listened to recitations, whatever is heard as harmony, whatever ought to be sacrificed, is by Hearing perceived, on those fires made of the stuff of that which is heard and constituted of that which is perceived by the ear whatever there is that living creatures hear it is heard with reference to those fires The immortal waters are established on the hearths of Hearing and built up prayers and chants and hymns are to them recited so far was the evolution of Hearing, to that extent its creation, so great is Hearing — thirty six thousand *Arka* fires each as mighty as that beginningless altar fire was

That Hearing evolved *Karma* — Moral Law, Energy, Work, this integrated and differentiated into breath-currents, blood circulation and nerve functions in this aggregate by food nourished, [for *Karma* remains unfulfilled and incomplete without embodying itself in physiological vitality, and physiological vitality cannot be without *Karma*] That *Karma* when evolved, desired to reveal itself, to reflect the supreme Source, its Highest Self, more like what it was, more real, it was searching for a vehicle of expression it persevered in

that which was worthy of its own reverence, it assimilated greatness and beauty, it then saw the thirty six thousand high spreading fires of its own Self, composed of Energy, constituted of Work on *Karma* were they settled and by Deeds were they built up, by Selfless Service did they draw forth the cups filled with the waters of immortality by Practice they chanted by repeated Practice they recited whatever is beautiful is by Work brought forth whatever ought to be sacrificed by Performance is achieved on these fires made of Achievement and constituted of Doing whatever there is that living creatures by their Work accomplish

it is accomplished with reference to those fires The immortal waters are established on the hearths of great deeds and built up prayers and chants and hymns to them are recited So far was the evolution of *Karma* to that extent its creation so great is *Karma* - thirty six thousand *Arka* fires, each as mighty as that beginningless altar fire was

That *Karma* evolved Heat - Heat certainly is more phenomenal than *Karma*, by work do they produce Heat and by friction do they kindle it This Heat, when evolved, desired to reveal itself to reflect the supreme Source, its Highest Self, more like what it was more real, it was searching for a vehicle of expression it persevered in that which was worthy of its own reverence it assimilated greatness and beauty, it then saw the thirty six thousand high spreading fires of its own Self, composed of Fire, constituted of Fire, on Heat were they settled and on Warmth built up by fervid Devotion did they draw forth the cups filled with the waters of immortality, by Flame they chanted, by Fire they recited, whatever is beautiful is by Light made beautiful, whatever ought to be sacrificed by Fire is sacrificed on those fires made of Heat constituted of Light whatever fire-beings here do kindle are kindled with reference to those fires

The immortal waters are established on the hearths of Fire and built up, prayers and chants and hymns to them are recited, so far was the evolution of Heat to that extent its creation so great is Heat - thirty six thousand *Arka* fires, each as mighty as that beginningless altar fire was

Verily these fires are knowledge made, and all beings in all ages make them for him who knows this — even when he is asleep, by knowledge only are indeed these fires (fire altars) rused for him who knows this

XIII

Verily in the beginning this cosmos was Ether — nothing but an ocean of Ether — vast, limitless. The waves of this ocean mused within themselves. "How can we be reproduced?" So they laboured and became heated, when thus the Ether was surcharged with heat an egg of golden hue came forth. The Year indeed was not then born — this egg, shining like gold, poised in the ethereal waters remained as long as the period of a year.

At the end of the year the Well born One, breaking through the shell, came forth, thus it is that a woman, or a cow, or a mare, gives birth to a young one within a year, for the Well born One was brought forth in a year, there was no place to stand on, only the egg, lustrously shining, remained poised in the ethereal waters as long as the period of a year.

Another year passed and the Well born One lisped his first words, he muttered 'bhuh' — this became the earth, he muttered 'bhurah' — from this evolved the atmosphere, he muttered 'siah' — and from this arose yonder sky, thus it is that an infant lisps his first words at the end of a year, for even so after a year did the Well born One lisp.

The Well born One spoke one syllabled and two syllabled words, thus a child when first lisping utters one syllabled and two syllabled words. The five syllabled words evolved the five seasons and thus there are five seasons.

Another year passed and the Well born One rose and stood on these worlds that were produced, thus a child stands up after a year, for after a year did the Well born One stand.

He was endowed with a span of life as long as a thousand years, and he saw the other shore of his own life, even as one standing by the river might see in the far distance the opposite shore.

Indra said to his brothers, *Agni* and *Soma*, "Our father, *Prajāpati*, has performed this wish fulfilling sacrifice for me - shall I perform it for you?" "Do so", they said - so it was done for them, after the sacrifice was over they desired, "we wish we were all things here." One of them became the Enjoyer (Subject), the other became the Enjoyed (Object), *Agni* became the Enjoyer, the Eater of food - and verily the Enjoyed and the Enjoyer food and the eater thereof are all things here.

These five *Devas* performed that wish fulfilling sacrifice, and for whatever wish they performed it that wish was fulfilled - verily, whatever wish one wishes that wish becomes fulfilled. After sacrificing the *Devas* saw the East and made it the Eastern quarter, as it now stands - that our front, the East, so it is that all animals move forward, in front, for the *Devas* made that the front quarter.

The *Devas* said, "Let us approach it from here" - and they endowed it with prowess, "we wish it to be really seen by us" they said, and it became the firmament.

They then discovered the South and made it the Southern quarter - and it now is the right, the South, thus it is that cows (*Dakṣiṇa*) stand to the South of the altar and are driven up from the South, for the *Devas* made that the South (*Dakṣiṇa*).

"Let us approach it from here", the *Devas* said - and they made it into Space. "We wish this Space to be seen by us" they said and lo! it became the atmosphere, for that is space - for as our earth is a place of rest so the atmosphere is the resting place of yonder world, and whilst one stands on earth one does not see that space - thus people say "yonder world is unseen".

The *Devas* then saw the West and made it to symbolise Hope, thus it is that people, after going to the East, attain their object and come back to the West, for the *Devas* made the West Hope. "Let us approach it from here", they said, and they made it to be Distinction.

"We wish this Distinction to be seen by us", the *Devas* said and lo! it became the soil, for the soil is the source of distinction brought about by good luck, thus it is that

the man who gets most from the soil becomes most prosperous

The Devas then saw the North and made it the waters "Let us approach it from here" they said and they made it to symbolise the Moral Law, for the waters are the Law of Truth, so it is that whenever those waters descend to this our world all conforms with the Law, and whenever there is dryness - then the strong victimise the weak for indeed the waters are the Law

XIV

In the beginning, this Cosmos was the *Brahman* It evolved the Powers and having evolved them, It made them rise up to these spheres, *Agni* - into this world, *Vāyu* - into the atmosphere and *Surya* - into the sky And the *Devas*, who are above these Powers of Nature, were made to rise up to the spheres which are above these, and indeed, as these spheres and these powers are perceptible, so those spheres and those *Devas* are conceivable - into which those *Devas* entered

Afterwards *Brahman* ascended unto the regions beyond There *Brahman* reflected, "How may I come down to these spheres?" - By the power of these two - Name and Form - he descended Whatever thing is known by sound has a name and the name shows the thing, and that thing which is nameless is remembered by its form, 'This is of such and such form' - people say, and this is form, and as far as the domain of Name and Form extends, so far is the extension of this cosmos

These, in truth, are the dual powers, adjuncts of the Nameless and Formless *Brahman*, and, verily, I say unto thee, the knower of these two becomes of great power

These two are the two illusive manifestations of the *Brahman*, and indeed, the knower of these two mighty manifestations of the *Brahman* becomes himself as mighty Of these two - one is superior to the other, viz Form, and in truth, the understander of the superior of the two becomes superior to him whom he desires to exceed in might and glory

In the first period the Powers, the Energies, the *Devas* were mortal and after they became infilled with and pervaded by the *Brahman* — they became immortal

V

The Self-existent One was concentrating his thoughts. He reflected. Verily, concentration, in self isolation from all other beings cannot be perpetual, therefore will I give myself — my own being — unto all other beings and also I will let all other beings give themselves, their beings, up unto Me — unto mine own soul. And thus by giving up Himself unto others and letting others give themselves up unto Him, He succeeded in accomplishing His greatness, His Kingship and His Overlordship over all worlds, all beings and all things. So also does the Sacrificer by following Him, become great and imperial and Lord.

XVI

In the beginning *Prajapati* alone was. He willed, "May I live and reproduce." He thought and thought, He longed and longed, from Him, thus thinking, thus longing, came forth the triple sphere — the earth, the atmosphere and the firmament.

These worlds were by Him heated and from them, thus warmed, issued three rays of light. *Agni* — earth fire, *Vāyu* — the moving air, and *Surya* — the sun.

These lights he lighted further and from them issued forth the threefold Veda — from *Agni* the Rig Veda, from *Vāyu* the Yajur Veda and from *Surya* the Sama Veda.

The Veda evolved three lights — the Rig Veda evolved *bhuh*, the Yajur Veda evolved *bhuah* and the Sāma Veda evolved *svah*.

XVII

In the beginning all this was *Asat* — a dark tremorless mass, as yet undeveloped, undifferentiated, unformed, unnamed — like unto something which, as it were, did not exist. It developed and differentiated and integrated. It evolved something like a germ or a seed or an embryo or an egg. It lay for the period of a year. It burst forth from

within. It became two — the one half had the glow of gold and the other half had the sheen of silver.

That half which had the sheen of silver evolved this earth, and that other half which had the glow of gold evolved that firmament, the thick inside envelope became swelled into mountains, the thin inside membrane developed into the mists and fogs and clouds, the inner poriform vessels grew into streams and rivers, and the fluid like substance transformed into the mighty ocean.

Then what was brought forth from it was the sun, when that shining luminary on high was born there arose a sound — like that of a mighty acclamation, and all beings as if from slumber arose and all the wished for things of their life. Thus it is when the sun rises and its shouts of applause arise, all beings arise, also all the wished for objects.

He who knows even this light as that Light and adorns, for him arise shouts of applause perpetually, yea perpetually.

VIII

Brahmavindas enquire, Is *Brahman* the cause of the Universe? Is *Brahman* the final cause, or the material cause — or is the cosmos uncaused? Whence come we? Being born, what keeps us alive? And after death — whither do we go? Where do we rest when this universe is dissolved?

O knowers of *Brahman*, by whom guided do we pass our days — now with happiness, now without?

Shall we regard Time, Nature, Necessity, Chance — or the Elements — or the Ego — as the Cause?

Neither of these alone could have produced the universe — nor can they all together be its cause, the Ego is not independent, being to the Law of Happiness and Sorrow subject.

The seers, by *Yoga* and deep meditation, have seen God — from His Power inseparable, concealed in His own *Gunas*, alone and single, He guides all these causes — Time, Nature, Ego, and the rest.

On this Universe like a wheel, having one felly, three hoops, sixteen extremities, fifty spokes twenty underspokes, six groups of eight, verily on That we meditate.

On one rope of manifold strands, three diverse paths, single Illusion, dually-determined, verily on That we meditate

On the river with the five fold flow, rough and meandering, with five sources and five fold waves of life, having the origin of five fold awareness, five eddies, five rapids of sorrow, fifty diverging courses, five branches, verily on That we meditate

In this great *Brahma* Wheel, the life of all beings, the end of all beings, the Swan wanders, thinking himself separate from the Inspirer, by love, realising oneness, he attains immortality

But what is sung in the Veda is the Supreme *Brahman*, in That is the Trinity, that Highest *Brahman* is our sure haven — changeless, imperishable

Knowing the inside of This, the aspirers after *Brahma* devote themselves to *Brahman*, and being merged in *Brahman* are liberated from the cycle of re birth

The manifested and perishable phenomena are interpenetrated by the unmanifested and imperishable noumenon — all this *Isvara*, the Lord, supports, the embodied Ego, not being independent, is in bondage, experiencing and enjoying the fruits of his deeds, realising the Supreme *Brahman*, he from bondage is liberated

The omniscient Lord and the ignorant Ego — these two exist perpetually, one independent, the other not, and there exists *Prakriti*, likewise perpetual, conjoining moral agents with the recompense of their actions, and beyond these — the Self, *Eternal*, conceived as the Universal, Impersonal, he is liberated who understands the *Brahman* as transcending these three

The changeful phenomena are called *Pradhāna*, and the unchanging Immortal removes the veil of nescience, one God alone rules Soul and Nature, when man meditates on Him, is united with Him and becomes one in Being with Him — then does this universal Illusion disappear

XIX.

Lustrous *Brahman* is the germ from which this whole creation, the fixed and the moving, has evolved

Awaking at the beginning of his day he fashions this Universe by means of *Avidyā* (nescience) even the First Principle, named *Mahat*, the Magnified One – next speedily Understanding, which is discrete

And conquering here the shining Understanding, which wanders afar, walks on many paths and has the nature of will and hesitation, evolve the seven mind born ones

Understanding, moved by the creative Will, works out the creation by modifying and transforming itself – thus is produced Ether, and sound is its quality

From Ether by modification and transformation evolves Air, and touch is its quality

From Air being modified and transformed evolves Light, whose quality is colour

Light modifying itself evolves Water, endowed with taste

From Water evolves Earth, possessing smell

Such is declared to be the creation of them all The qualities of each earlier named element enter into each of the later named ones and whatever place in the sequence each occupies even so many qualities it is declared to possess

If someone perceiving a smell in water carelessly attribute smell to water he must know that smell belongs to earth alone and is adventitious in water and in air

Those *Ātmans* of seven classes viz *Mahat*, *Ahaṁkāra*, and the five *Tanmātras*, which possess various powers, were severally incompetent to evolve beings without fully uniting themselves

The great *Ātmans*, uniting and mutually combining with each other, entered the organism – hence the wise speak of *Purusha* i. e. ‘he who lives in a city’ (soul)

As a result of this penetration the body arises with a sensible form, consisting of eleven organs and five gross elements

the great elements enter together with the *Karman* (merit and demerit) taking with them all the elements. That first Lord of creation enters the body in order to perform ansterities — him wise men call Lord of created beings.

He indeed creates the creatures, both the movable and the immovable, then that *Brahma* creates *Devas*, *Rishis*, *Putris* and men.

The world, rivers, oceans, the quarters, mountains, trees, men, *Kinnaras*, *Rāksasas*, birds, tame and wild beasts, snakes, the changeless and the changing, both the immovable and the movable.

Whatever principles of conduct and law of action they followed in a previous creation even that they follow in each succeeding creation, thus they become mischievous or innocent, gentle or fierce, pious or sinful, true or false, according to the disposition with which they were endowed when first created, hence each being clings spontaneously to its own natural activity and that line of conduct alone pleases it.

XL

He who was asleep awakes and after awaking evolves Mind, which is both real and unreal.

Mind, impelled by desire to create, performs the work of creation by modifying itself; thence Ether is produced — they declare that sound is the quality of the latter.

But from Ether modifying itself springs the pure powerful Wind, the vehicle of all perfumes, that is held to possess the quality of touch.

Next from Wind modifying itself proceeds the brilliant Light, which illumines and dispels darkness; this is declared to possess the quality of colour.

And from Light modifying itself is produced Water, possessing the quality of taste.

From Water — Earth, which has the quality of smell.

Such is the history of evolution in the beginning.

XXI.

Him who impels this (corporeal) self to action they call the *Kshetrajna*, the knower of the field; but him who does the acts the wise name *Bhūtātman*, the self evolved from the elements.

Another internal self that is generated with all embodied *Kshetrajnas* is called *Jiva*, through which the *Kshetrajna* becomes sensible of all pleasures and pain in successive births.

These two — *Mahān* (the Great One) and *Kshetrajna* — who are closely united with the elements, pervade him who resides in the multiform created beings.

From his body innumerable forms go forth which constantly impel the multiform creatures to action.

Another strong body, formed of particles of the five elements and destined to suffer, is produced after death in the case of unrighteous men.

When the evildoers by means of that body have suffered, its constituent parts are united, each according to its class, with those very elements from which they were taken.

He having suffered for his faults, which are produced by attachment to sensual objects and result in misery, approaches free from stains those two Mighty Ones.

Those two together examine without tiring the merit and the guilt of that individual soul, united with which it obtains bliss or misery both in this world and the next.

If the soul chiefly practise virtue, and vice in a small degree, it obtains bliss in heaven clothed with those very elements

But if it chiefly cleave to vice and to virtue in a small degree, deserted by the elements, it suffers.

The individual soul, having endured, again enters, free from taint, those very five elements, each in due proportion.

Let man, having recognised even by means of his intellect these transitions of the individual soul, which depend on merit and demerit, always fix his heart on the acquisition of merit

XXII

The Self alone is the multitude of the *Devas*, the Universe rests on the Self, for the Self produces the connection of these embodied spirits with actions

Let him meditate on Ether as the space within the heart, on air as touch, on the most excellent Light as the inner fire and sight, on Water as sap, on Earth as mass, on the moon as mind, on the quarters of the horizon as hearing; on *Vishnu* as movement, on *Hara* as strength, on *Agni* as speech, on *Mitra* and on *Prajapati* as other powers

Let him know the Supreme *Purusha* to be the sovereign ruler of them all, smaller even than the smallest, bright like gold and perceptible by the intellect in abstraction

Some call him *Agni*, others *Manu*, the Lord of creatures, others *Indra*, others *Prāna*, and again others eternal *Brahman*

He pervades all created beings in the five forms and by means of birth, growth and decay constantly makes them revolve like wheels of a chariot

Ho who thus recognises the Self through the Self in all created beings becomes equal minded towards all and enters the highest state, *Brahman*

XXIII

"In the beginning there was neither the Unreal nor the Real
Were there these spheres of light? Or the heavens beyond?
What? and by what enveloped? Where and for whose enjoyment?

Was there the primal Ether, the source and end of all that
is - deep, infinite, immeasurable?

There was neither death nor aught deathless, nor darkness
separate from light

That One alone, unbreathing, lived, with It the shadowy
veil subsisted (not Being nor non Being), other than
It there nothing was

Before the birth of all things this world lay sleeping in the
womb of the Prime Cause, like gloom in darkness
hidden,

Each in the other merged, inseparate as sea from sea,
 When by the potent majesty of Thought, pulsing with crea-
 tive purpose,
 This single, self poised Whole from out its shroud of nothing-
 ness broke forth
 Ere yet all This arose, together with the One was Love,
 And there lay floating an inchoate mass — the seed of life
 and matter —
 Remnant of by gone creations, of hopes deferred and ends
 unrealised
 (In the light of their wisdom, musing in their hearts, thus
 have the poets seen — loosing the Real from its bond,
 the Unreal)
 Out from them all shot scintillating lines of rays, all sprea-
 ding, swift, like cloud born fiery flashes,
 Whither flamed they forth ? Athwart, above, below ?
 Some were enjoyers, seed showerers and reapers of the har-
 vest,
 Some, of vast power and magnitude, fields of enjoyment,
 While some again the substance were of sustenance, nour-
 ishing the Fathers and the gods
 In order first evolved, and higher, *those — these* later formed
 and lower
 Who then knows in truth ? Who here may utter it ?
 Whence streams This forth ? This manifold of life and mind,
 of what composed ? and whither moving ?
 The Devas by the Word made manifest, *after this* Bursting
 forth shone into being,
 Who then shall know whence This *now* ?
 Where had creation birth ? Whether or no upheld ?
 If He uphold it not — what mortal or immortal can ?
 He who is its highest Seer, in the supreme space beyond
 as in the inmost heart of all,
 — Self luminous, its perfect Life and Joy and Essence —
 He surely knows the whence and whither of it all,
 If He know not — what mortal or immortal knows ?”

These cosmological theories are taken from the Rig Veda,
 the Atharva Veda, the Brāhmanas, the Smritis and the

Mahābhārata I give them here to show the cosmological speculations of the early Aryans and to point to the source whence Kapila obtained his general doctrine of evolution from undifferentiated primordial matter. Even his famous theory of the *Gunās* is to be found in the *Vedas*. We will now proceed to discuss Kapila's teaching.

II

Kapila's teachings on Nature and Soul are known as *Sāṃkhya Darsana*. The Sanskrit word *Prakṛiti* is usually translated as Nature; it is sometimes rendered as Prime Agent or Procreatrix. For understanding Kapila's system it is useful to retain the Sanskrit terms for these philosophical terms can be explained in so many words and sentences but it is almost impossible to find their equivalent synonyms in other languages. In Sanskrit the synonyms of *Prakṛiti* are *Avyakta* (the unmanifested) *Pradhāna* (lit. Principal - First Principle) *Dhruva* (changeless) etc. Hence *Prakṛiti* is not "Nature" in the sense of the ordered created cosmos; nor is it the parent of Nature existing prior to creation as Chaos, waiting to be moulded into the shape of the universe by the hand of the Deity; it is rather the principle, or substance or conclusion at which we necessarily arrive when we reflect on the source or cause of the universe of mind and matter. Such a principle can only be of the nature of an indeterminate proposition - which can never be made explicit to our understanding by means of analogical or attributive phrases or pictures. Thus we cannot assert that the cause of the universe is matter or energy or mind, neither can we say that it is something different from matter, energy and mind. Hence *Prakṛiti* is called *Avyakta* - the Unmanifested or the Undifferentiated. There is, however, another way of conceiving the character of *Prakṛiti*. We can say that *Prakṛiti* is the state in which all its constituent elements are in absolute equilibrium.

Creation begins with the disturbance of this equilibrium for in the state of the manifested universe one element preponderates over another. Sometimes moral forces preponderate over material forces; at other times the latter over

come the former. Hence we can imagine the pre-creative period as the period in which the moral, mental and physical forces were held together in perfect harmony, and *Prakriti* as the symbol of harmony. The root of the universe therefore is perfect harmony. We need not ask, what is the cause of *Prakriti*. It would only lead to what is known in logic as a *regressus in infinitum* were we to assume a cause of the ultimate cause of the universe, for this again, by parity of reasoning, would require another cause and so on without end. *Prakriti* is harmony or equilibration of all elements and forces and thus is the ultimate cause of the universe.

Prakriti is not created by God. It is self-born and self-existent. If we assume God to be the creator of *Prakriti* we cannot silence an objector who raises the awkward question, why God created *Prakriti* and where the material of the universe came from. Nor is there any evidence for the existence of God nor any trustworthy witness of his actually having created the universe.

If God is perfect he can remain perfect for all eternity without ever feeling the desire to create a universe, for the desire to create is a limitation showing some want or craving on the part of the Divine Creator; and if God is imperfect he is incompetent to create, and an imperfect God is no God at all. Thus the author of the *Sāṃkhya* philosophy disposes of the theistic arguments of the universe. This does not however amount to a denial of the existence of God. What Kapila says is that all the arguments that have been advanced in favour of the existence of an Isvara creating the universe and governing the affairs of mankind are found, when subjected to criticism, to be logically unsound.

Thus, he says, we need not assume a just Lord if we assume that by the operation of the impersonal law of *Karma* virtue is rewarded and vice punished. Again, he says, people think of God as if he were an earthly king — only with qualities many times magnified — but such a God would not satisfy the mind of a philosopher. It may be said that *Prakriti* has evolved out of 'nothing' or *Asat*; this is the favourite argument of the Buddhists, though the attempt to conceive of the universe as having its origin in a blank

nothing is as old as the Veda. To this argument Kapila's answer is the well known *ex nihilo nihil fit*. A cause which does not exist cannot produce an effect. It is impossible that out of non entity a thing should arise, for the characters of the cause pass on to the effect produced, thus if the cause of the world be nothing the world which is the effect will also be nothing - non-existent - which is contrary to experience. The fundamental principle of the Sāṃkhya philosophy is that only the real can produce the real, that which is in *Prakṛiti* - i.e. in the pre-Nature state - in a latent form, becomes the cosmos. The implicit fact becomes explicit phenomena. Hence it cannot be said that out of nothing something can arise. Thus again, when this real objective universe is dissolved it will not pass out of existence but will remain in the whole - in the original *Prakṛiti* - like discord merged in harmony.

Can we say that the ultimate cause of the universe is real? What we call the actual world is only an appearance, having no substantial existence, for we cannot trust our senses - our five sensed organism may take illusory shapes to be real. A girl may see a ghost in a dark room and may even feel its sharp teeth gripping her throat, but her mother, whom we shall suppose to be a sensible woman, regards the whole affair as a mere hallucination, due to a too generous helping of Christmas pudding. So what we call solid matter may be after all an illusion. This is the Vedāntin's argument. Kapila answers this argument by saying that an illusion is short-lived, very likely to be corrected by actual observation. An illusion is never universal. All mankind believes the world to be real. If all were illusion then we should not have any idea of reality at all. Moreover no one can dispute the logic of the proposition that the unreal cannot produce the real and the real cannot produce the unreal. Hence, *Prakṛiti* being real the world is also real. All these are rival theories formulated by thinkers as substitutes for *Prakṛiti*. All schools differ as to what constitutes the true function of cause and its relation to effect. Thus the Buddhists think that the existent emanates from the non-existent, the Nāyāyikas believe that the as yet non-

existent is produced from the existent, the Vedāntins consider that all effects are illusory but are exhalations or projections of the existent, although the objects thus projected by the existent are unreal, and the Sāṃkhyas say that the existent is caused by the existent, that cause and effect are identical and that the effect does not exist distinct from the cause. For instance a piece of cloth is not something existing distinct from the threads, for the threads constitute the material cause of the cloth. Where this identity is not found there we do not discover any relation of cause and effect, e. g. a knife is separate from a book, for the one is not produced from the other — therefore their attributes are different.

The relation between cause and effect is beautifully illustrated in the Sāṃkhya Darśana by the example of the tortoise. The tortoise is not native to Sweden but in India it is familiar to everyone and Indian teachers frequently use it as an illustration of phulo-optical and optical truths. As the tortoise can withdraw its limbs from sight and hide them within its shell and can put them forth again so that they become visible — so effects when they come forth and can be seen are said in popular phraseology to be *produced*, and when they are drawn in and remain as it were latent they are said to be *destroyed*. Properly speaking it is the real that at one moment is the cause and at another moment becomes the effect. Hence, say the Sāṃkhyas, there is no such thing as the production of the non-existent or the destruction of the existent. Thus, by inference, from the existence of the effect we arrive at the existence of the cause viz *Prakṛiti*.

The cosmos is a manifestation of *Prakṛiti*. Just as oil is hidden in the olive, milk in the cow, a statue in the block of marble, so this our universe of space and time, of stars and nebula, of life and motion, remains hidden in *Prakṛiti*. Why is this evolution and devolution? Is *Prakṛiti* conscious or is she a mere automaton? Kapda says that *Prakṛiti* and her manifestation, this universe, are unconscious and blind. Nature is soulless. But if Nature be unintelligent, devoid of sensibility, how can we explain her multitudinous

activities? To this it is answered that *Prakriti* acts for the sake of *Purusha* or the soul. Nature is unselfish. Our sufferings, our joys, our thoughts and feelings are mere *Prakriti* made pictures presented before the eye of the soul.

When man thinks or wills or acts it is *Prakriti* who is thinking, willing and acting – not the true man. The function of *Prakriti* is two fold – to amuse and to make perfect the soul who looks on at her. Yet she does not consciously pursue her aim – just as milk from the cow nourishes the calf without knowing it – so Nature helps the embodied soul to live and to win its freedom without herself being aware of it. As an actress on the stage sings and dances and after satisfying the audience disappears from before the footlights – so *Prakriti* after displaying the wonders of the universe before the eyes of the *Purusha* makes her exit.

In countless ways selfless Nature serves and comforts and enlightens man, who, contrary to our expectation, does nothing to repay her perpetual kindness. When the soul after having a life in touch with Nature, after enjoying all blessings here below, discovers its own true spiritual existence and longs for the state of liberation which is its own, then kind *Prakriti* steps in and with her own hand breaks the chains that bind the soul to its state of misery and pain. *Prakriti* is like the woman in the fairytale who fed and housed and loved the wandering Prince who had lost his way in the forest, and then led him back, till to his overwhelming joy he found himself within the boundaries of his own kingdom again. Thus does Nature work for the emancipation of the imprisoned soul. When one soul is liberated she serves another and thus for ever she is busy, helping *Purushas* to win their freedom. She is not endowed with the capacity to work for her own ends. Why does the spring smile and the river flow and the sun pour down its golden light? Spring does not gain anything by smiling, nor the river by flowing nor the sun by showering light upon our earth.

The inanimate exists for the animate and both animate and inanimate exist for the soul. Changes in the physical order are reflected in the mental order and the limitations imposed

by the former upon the latter constitute what is called the pain of mundane existence. In seven different ways does the mind feel the pressure of circumstances. These seven bonds of Nature are the seven qualities of our ethico-psychical constitution. They are

- (1) *Dharma*, the moral sense
- (2) *Adharma* the non moral sense,
- (3) *Vairāgya*, disinterestedness,
- (4) *Avairāgya* non disinterestedness,
- (5) *Aisvarya*, supernormal powers,
- (6) *An aisvarya* want of supernormal powers,
- (7) *Ajnāna* ignorance of both the Self and *Prakṛti*.

Nature binds and restricts herself by means of chains and limitations forged in her own workshop, for these seven qualities are phenomenal attributes of Nature which we imagine - and wrongly imagine - to be part and parcel of our supreme and deeper spiritual self. There is yet another quality or power in Nature called *Jñāna*, or true knowledge, and by this she effects the release of the embodied soul. As the larva of the bombycid moth spins the cocoon in which it imprisons itself so *Prakṛti* fetters herself with her own chains, that which is bound is called the embodied ego and the chains are the seven above mentioned qualities of man's head and heart.

(Procreatrix)	<i>Prakṛti</i>	<i>Puruṣa</i> (soul)
	2 <i>Mahat</i> (the universal Understanding)	
	3 <i>Ahaṁkāra</i> (subject ego)	
4 <i>Tanmātras</i> (subtile elements)	5 <i>Indriyas</i> (senses)	
	Sensory	Motor
1 Sound	1 Hearing	1 Speech
2 Touch	2 Touch	2 Grasping
3 Colour and Form	3 Sight	3 Locomotive
4 Savour	4 Taste	4 Secretory
5 Odour	5 Smell	5 Generating
6 Empirical mind	7 <i>Mahābhūtas</i>	
	1 Ether	
	2 Air (gas)	
	3 Heat Light	
	4 Water (liquid)	
	5 Earth (solid)	

The above table illustrates the process of cosmogenesis. *Prakriti*, acting under the transcendental influence of *Purusha*, or spirit, evolves *Mahat* or the Great Principle. Another name for *Mahat* is *Buddhi* – the determinative intellect. The question may be asked, how from the nebulous *Avyakta* does the first universal intellect arise? We must remember that the pre-Nature state is the state of the equipoise of the three constituent factors of *Sattva*, *Rajas* and *Tamas*; i.e. the potential ethical, energising and material elements respectively. The influence which the *Purusha* exercises is neither mental nor mechanical, it is not mental because neither *Purusha* nor *Prakriti* is conscious that each is influencing the other, it is not mechanical because *Purusha* is non-material and *Prakriti* is non-dynamic. Hence we may characterise this influence – the result of which is the beginning of evolution – as transcendental and as *sui generis*.

No sooner is this equilibrium disturbed than the *Sattva* element of *Prakriti* is loosened, so to speak, and through absorbing the emanations of the Pure Spirit is instantly transformed into the *Mahat* or the Universal Intellect. It is called Great and Universal because it is indeterminable, illimitable, simple, pure, all-pervading. Physically we can understand it as the counterpart of Light, mentally as the counterpart of Knowledge, morally as the counterpart of Right, and æsthetically as the counterpart of the Beautiful. In fact *Mahat* represents the ideal of absolute value, guided by which we judge of the standards of Truth, Duty and Beauty in Logic, Morals and Art. In the determination of such standards we are always intuitively inspired by an Impersonal Ideal which stands at the back of our brain, beyond the sky, above the most distant stars. Thus *Buddhi* or *Mahat* is the offspring of *Prakriti* and *Purusha* and since the child inherits the qualities of both parents it has cosmic as well as a cosmic aspects. Its cosmic aspects, reflecting the divine qualities of the attributeless *Purusha*, are four-fold viz.

(1) *Dharma*, righteousness, virtue, justice, temperance, goodness etc.

(2) *Jnana*, knowledge, (a) theoretical wisdom, which is contained in the Veda and in the sciences which give us

universal truths about the fixed and unalterable relations of things in the universe of matter and spirit (b) philosophical wisdom, which gives us the means of liberation from the bondage of *Prakṛiti*

(3) *Vairāgya*, the habit of looking at all things mundane from an impersonal point of view, thus paving the way to disinterestedness, dispassionateness — which is a prime condition of emancipation. This quality of *Vairāgya* enables us to withstand the contrarieties of physical nature, for by cultivating dispassionateness the true thinker withdraws himself from the circle of what is accidental and personal and fixes his attention on the essential and the impersonal. The Stoic philosophers of Greece understood the value of dispassionateness

(4) *Aisvarya*, supernormal powers. By practising the eightfold *Yoga* the *Yogi* develops wonderful psychic powers. All Indian *Yogins* try to develop such occult and psychic faculties. The author of the *Alankheyya Sutta* states *Aisvarya* in lucid words

‘If a *Bhikṣu* should desire thus ‘Let me develop those superhuman powers, let me, being one person only become many individuals, let me after becoming many individuals return to the state of one person, let me become visible, become invisible to those near me, pass easily through walls, forts, or mountains as if through air, let me as naturally sink and rise in the ground as if in river water, let me walk on the surface of the sea as if on the firm earth, let me fly through the air like an eagle, let me touch with my hands the stars, the moon and the sun, vast and far away though they be, and let me rise even in this embodied state even up to the world of *Brahmā*’ — then he must be perfect in conduct, he must subdue his thoughts, quiet his emotions, practise industriously *Samādhi*, attain intuition and live in lonely places

If a *Bhikṣu* should wish ‘Let me hear even with my own ears, clearly surpassing those of men, voices and sounds of the heavenly *Devas*, and men far and near’ — then he ought to be perfect in conduct

If a *Bhikṣu* should wish ‘Let me by my own mind read

the thoughts and motives of others, let me discover a passionate mind to be passionate, let me discover a mind free from prejudice to be free from prejudice, let me discover a mind full of hatred to be full of hatred, let me discover a mind free from hatred to be free from hatred, let me discover a lustful mind to be lustful, let me discover a mind free from lust to be free from lust, let me discover a composed mind to be composed, let me discover an exalted mind to be exalted, let me discover a petty mind to be petty, let me discover a liberated mind to be liberated, let me discover a mind in bondage to be a mind in bondage - then let him be perfect in conduct perfect in conforming to the words of his *Guru*

If a *Bhikshu* should wish 'Let me recall many previous births e g one birth, two births, three births - one hundred thousand births, many dissolutions of the world, many reconstructions of the universe - I was a son of such and such a father, I lived in such and such a country, I had such and such a name, I belonged to such and such a caste and family, I adopted such and such a profession, I enjoyed such happiness, experienced such disappointments, lived for so many years, then I died and was born again in such a village or town, there also I had such and such a name, profession etc, then I died and was born again' If a *Bhikshu* wishes to know these let him be perfect in conduct and follow the teachings of his Master

If a *Bhikshu* should wish 'Let me with a clear vision, surpassing that of mortals, see creatures as they pass from one life into another to be born in a new form of existence, let me see the vulgar and the noble, the beautiful and the deformed, those dwelling on a higher plane, those dwelling on a lower plane and eating the fruits of their deeds, so that I may know that these creatures, having done wrong things with their body, with their speech, with their mind, slandering great men, wrong in their views, imbibing sin, being urged by unsound doctrines, have come after death to a place of chastisement, a place of expiation, or again that these other creatures, having done righteous deeds with their body, having spoken true and sweet words with their tongue,

having thought ennobling thoughts with their mind, abstaining from slandering great men, just and right in their views, acquiring virtue through knowledge of what is right — have arrived after death at a place of happiness, the celestial abode. Then let me see how from one life of happiness to another such beings pass, through the result of their lives on earth' — then he must be perfect in conduct.

If a *Bhikṣu* wishes 'Let me through washing my guilt and error and sin, in this present life and in my own person attain to perfect holiness, to perfect wisdom, to perfect freedom' — then he must be perfect in following the words of the Master, he must control his feelings, practise *Yoga*, develop intuition and dwell alone in a solitary place."

These superior powers are called *Aisvaryas* and are aspects of *Mahat*. The cosmic aspects of *Mahat* are the opposites of these four superior powers viz

- (5) *Adharma*, vice, unrighteousness, injustice, intemperance, ignoble conduct etc
- (6) *Ajnāna*, ignorance, stupidity, dullness etc
- (7) *Avairāgya*, passion, worldliness
- (8) *Anaisvarya*, weakness or powerlessness

Perhaps these latter four — the negation of the first four — are the contributions of *Prakṛiti* proper, though after *Purusha* has approached *Prakṛiti* the reproductions become complex, like chemical compounds, and the respective characteristics of *Purusha* and *Prakṛiti* are no longer distinguishable. (1), (2), (3), and (4) are the *Sāttvic* manifestations while (5), (6), (7) and (8) are the *Tāmasic* manifestations of *Mahat*. The practice of *Dharma* or "righteousness" leads the soul upward, the cultivation of *Jñāna* opens the door to liberation, the striving after *Vairāgya* or "disinterestedness" isolates the soul from the domain of Nature, and the development of *Aisvarya* or "superior powers" confers mastery or sovereignty over physical and psychical nature.

Mahat then is the totality of intellects viewed as an unitary substance. Here the question arises, are we to take *Mahat* as the first intellectual phase of cosmic development or in a purely psychological sense? European writers have

understood *Mahat* in a cosmic sense, while Indian commentators have taken it to mean *Adhyavaśāya*, i. e. determination of a thing through the knowledge of its true character by the intellect. In all perceptual as well as conceptual knowledge, the certainty or conviction comes from intellect. For instance in the proposition "Cogito ergo sum", "I think therefore I exist", the conviction or certainty of the soul's existence arises from thinking i. e. from knowledge which is the function of the understanding. If there were no understanding there would arise no conviction of the existence of the self.

This Understanding (*Mahat*) the function of which is to determine, to convince, to assure, is itself indeterminate, and prior, logically speaking, to the inferential process which yields the conviction of, primarily, self existence and secondarily world-existence. Thus we see how *Mahat* can be understood in the sense in which Indian commentators have taken it, as *Samasti buddhi*, intellect in its aspect of totality, as the material cause of the conviction of self existence as the formless essence of the sense of certitude and as the common factor present in the inner knowledge of identity. This is the psychological or epistemological interpretation of *Mahat*. Such interpretation however does not preclude the possibility of our viewing the Great Principle as a phase of cosmic development for the original mass called *Prakriti* is really neither static nor dynamic, neither living nor dead, but only a state of harmony between the three *Gunas*, likewise the issuing of *Mahat* from *Prakriti* is neither a growth nor a production, in the same sense as the tree growing out of the seed or the offspring issuing from the body of the parent, it is not something the growth of which implies a splitting up of one object into two members, occupying two points in space and spread over two moments of time, but a mere *Gunaksoya* i. e. stress or strain or tension in the primitive mass synchronising with the evolution of a coherent principle, *Gunaksove jayamāne mahān prādurbabhūva ha*. This principle or substance is ever developing within the bosom of *Prakriti* but without her losing anything, the *Mahat* neither transcends nor exhausts the content of *Prakriti* in any way.

— as a word gives rise to many suggestions or a tone develops many overtones or one whole evolves many particulars and varieties without the character of word or tone or integral whole being lost

Mahat or the Great Understanding is thus the manifestation of a new potential from the integral whole of *Prakṛiti*. The next stadium in this genesis is called *Ahaṁkāra*, or individualised self sense, the concretising of the impersonal into the personal the narrowing of the universal into the individual, the becoming of the total as the single. As, in reality, the universal cannot become the individual, the "all" cannot be identical with "any", the transition from the *Mahat* to *Ahaṁkāra* is only conventional or *abhimān*, i.e. imaginary, a mere assumption, for the very notion of particulars or species or individuals is the result of the process of abstraction. It is the universal that actually exists, the idea of the individual is of our own making. Hence the "individual" is the result of false conception, wrong judgment, artificial thought.

Nevertheless the notion of *Ahaṁkāra* — the consciousness of "I", which issues forth in "I do" — is shared by all things, the discrete sense is the life continuing and life-conserving material supplied by Nature herself. *Prakṛiti* protects each individual through this sense of individuality. *Ahaṁkāra* manifests itself in two ways, e.g. when a man says he is strong or he is ill or he is Swedish he is imaging to himself the qualities of his physiological constitution and superposing them upon his ego, which he assumes to be located within his heart or brain. Again when a man says he is unhappy because Sweden may be attacked by Russia he is imaging the picture of warfare and supposing himself to be a sufferer from the consequences of a future invasion. Such thoughts or feelings are unreal mere fancies because the soul is immaterial and the qualities or forces of matter cannot in any way affect or change the eternally joyous and free nature of the soul.

Ahaṁkāra has many other aspects. When a man does noble deeds he is inspired by *Sattvic Ahaṁkāra*, and when he does evil deeds he is possessed by *Tāmasic Ahaṁkāra*.

The force of the conviction "I am a good man", or "I am a clergyman", or "I am a sinner" arises from the deep subconscious region of *Mahat*. The difference between *Mahat* and *Ahamkāra* is just the difference between assurance and the object of assurance. The "ego" or "I" is the object of conviction and *Mahat* is conviction itself, *Mahat* is judgment and *Ahamkāra* is the subject of judgment.

That power by which each thing in Nature feels its separateness from all other things and strives to assert itself against others is called elemental *Ahamkāra*. Water is separate from air and air is separate from ether. Each tree and animal is separate from all other trees and animals. Each lives its own life and tries to preserve the sanctity of its own against all aggressors. In the matter of furthering its own interests the meanest worm is as wise and as zealous as the most ambitious king on earth. This elemental *Ahamkāra* is the perpetual fountain which feeds the cells and vessels of the animal organism. All the hidden deeds that men do secretly in the dark, unknown to their friends and enemies proceed from the elemental *Ahamkāra* in the subconsciousness. Sometimes we become instruments of good or evil quite unconsciously, owing to the operation of what is called in the Sāṃkhya Sūtra *Sānumāna* and *Niranumāna Ahamkāra*.

Ahamkāra, therefore, is a cosmic phenomenon, it is the real creator of our body as well as of our fate and hence it is identical with the will to live, will to do, will to change, will to believe, will to create, will to love and will to power.

The manifestation of *Ahamkāra* from the *Mahat* is the most important stage in the history of cosmic growth. It is the point from which two divergent streams branch off in opposite directions. All those feelings, thoughts and perceptions which we group together under the comprehensive heading of the "ego", the "I", the "person" or the "individual" are one aspect of *Ahamkāra*, while those extra-mental causes of our knowledge derived from our senses which we suppose to come from matter, world or space, represent the obverse aspect of *Ahamkāra* and come under the term "non-ego". It should be clearly understood that

Ātmā - 'spirit' or 'soul' - is not a product or manifestation of *Prakṛiti* and that what we call the personal ego is not identical with the spirit or soul. In the *Sāṃkhya* philosophy the word *Puruṣa* is used for the Pure Spirit, while *Ahaṃkāra* is used for the individual-conditioned, personal ego, which is a manifestation of *Mahat*.

This personal ego viewed as an active agent of moral as well as of unmoral and immoral actions is called *Karma ātman* or the active self. As action is never unproductive of consequences and as such consequences have a tendency to materialise according to a definite plan present in the mind of the actor and as, further, the personal ego is the storehouse of motives which generate action, *Ahaṃkāra*, the individual ego, is represented in *Sāṃkhya* philosophy as the cause of the evolution of the essence or fine constituents of the psycho physical world system. It may at first appear startling that the "ego" or "I" which is so evidently at the mercy of the fierce forces of Nature - such as gravitation, disease, political catastrophes - should be considered as the creator or even the shaper or moulder of those wide ranging elements of the universe. It would however appear to be the most sound philosophical view if we banish from our mind, once for all, the popular, mythological dogmas of creation which figure so largely in our grandmothers' tales and in the eloquent exhortations of those worthy persons whose chief delight consists in appealing, not to the reason, but to those blind and unstable sides of the human mind - credulity and fear.

Is it not true that self-consciousness, or the consciousness "I am alive", "I exist", is the cause of the consciousness - "I have a body", "I have eyes, ears etc." ? Further is it not true that the consciousness of my possessing senses such as sight, hearing etc. as well as organs of action such as hands, feet etc. is the cause of the consciousness "the material world has been evolved from the ultimate chemical elements such as oxygen etc." In other words the gross world of light, earth, water etc. must have been caused by fine subtle atoms or electrons or ether, and this knowledge could not have come to us unless we had had the power of observ-

ing them as well as of verifying them by actual experiments. Hence it is not unreasonable to say that the consciousness of the ego is the cause of the consciousness of the senses of perception and the senses of knowledge, and "sense-consciousness", or the consciousness of having senses, is the cause of the consciousness of the existence of the constituent elements of physical nature. This statement is to be understood in an epistemological sense the order of knowledge yields us the order of objects. Hence, without the knowledge of objects, objects are not to be inferred as existing. So long as I am aware of my body and of the world the body and the world will have objective reality for my ego. But are we then to infer that if I am not aware of my body or of the world the body and the world do not exist? To this question we reply that "objectivity" and "reality" are unmeaning words, they only convey meaning when thought of in relation to a rational, sensible, conscious being. A thing is real not on its own account but because it is in the mind of some thinking being. Hence a thing can exist only when it is in the consciousness of man or of God. A painter consciously paints a picture. Is the picture annihilated when the painter is absent from his studio, or asleep, or dead, or for all eternity released from the state of conditioned existence? No, the painted picture exists even when the painter is apparently not observing it, for when the painter is away, or asleep, his subconscious ego is aware of the picture, and when he is dead his friends who are still on this plane are conscious of it. His spirit also carries within its *Vāsanā*, or subliminal memory, the form of the picture, and when he is emancipated from the round of re-birth the idea of the picture remains in the consciousness of those still living and toiling on our sublunary planet. And even if no mortal or immortal is conscious of the picture the Deity, who represents the totality of limited conscious beings, remembers it as part of the cosmos, in Him, who never forgets, reality is only a projection of His thoughts. Thus we see that reality is the converse of experience. Cause and effect are two terms indicating the two ends of the pole of consciousness — the one cannot exist without the other, for the pole is unitary and

single Although *Ahamkāra* is the cause of the evolution of body and world the physical reality of matter is not denied Nothing that evokes a response from consciousness is excluded from this system Just as the world, which we perceive, is considered real, so the super world, which we conceive, is also considered real

From these observations it is clear that *Ahamkāra* is to be viewed first as an entity i.e. as a real substance, and secondly as a function As a real cosmic substance it gives rise to the *Tanmātras* or subtle elements or fine matter – the causal principles of the world, as a function it is psychological, producing the feeling of “I” or “ego” In the same way we have to understand that at the beginning of evolution the Great Understanding or *Mahat* had a substantial aspect and a functional aspect, out of the former arose the substantial or objective aspect of *Ahamkāra* and out of the latter grew the subjective or psychological aspect of the ego How *Prakriti* gives rise to *Mahat* and *Mahat* to *Ahamkāra* is well illustrated by the bamboo grass or reed In the bamboo there are joints or knots, the first joint may be regarded as the condition of the appearance of the second joint, the second of the third and so on Similarly *Mahat* is the condition of the appearance of *Ahamkāra* and *Ahamkāra* of the *Tanmātras* But just as there is an invisible principle of life and development, absolutely basic and fundamental by the force of which the bamboo grows so *Prakriti* is the root cause, the impersonal Power behind and beyond, within and without of *Mahat* and *Ahamkāra* Thus though the bamboo is a material effect withers and ceases to live, its substance, the corresponding idea remains in *Prakriti* To return to our illustration of the painter and his picture – when the painter goes to heaven or is emancipated for ever, the substance of his imagination, or that faculty which out of its own nature projected the picture, remains in its completeness in *Prakriti* while the form of the picture lives in the mind of those who survive him or in the memory of *Hiranyagarbha* – the All Life – in whom the universe exists like a golden egg

One very interesting question may be touched upon here

This world as we see it is a world of individuals, Nature, as a whole, is universal. The question may be asked whether after the destruction of the individual — i.e. after the material organism, the framework, is dissolved through the agency of death — we are to suppose that the organism has gone back to the original Nature as so many indistinguishable atoms, or that the ethereal counterpart of the framework remains as individual and ultimately, according to a natural law again materialises in flesh and blood on our earth. In other words what happens to the bodies of the Rishis, of Kapila, of Plato, or of such women as Vak or Sita or Helen or Cleopatra? We know that the physical bodies have been reduced to the elements of Nature — to earth, air, fire, water and ether — yet are we not encouraged to imagine that there is an imperishable individual *Prakriti* as well as an imperishable universal *Prakriti*?

In the hidden recesses of the vast universe there are these individual *Prakritis*, these counterparts of *Ahaṁkāra*, these doubles of men and women, whose bodies have fallen like autumn leaves on our earth and have been concealed from our sight by the snows of winter. Nature never wastes anything. The brains which produced the *Ramāyan* and the *Iliad*, the fingers which built the Taj Mahal and the Pyramids, the eyes which bewitched the heart of Antony, the tongue which uttered "let there be no Alps" — these and the ethereal essence of these are stowed away in the great storehouse of Nature. It took long long days for Nature to produce such fine nerves as those of a Rāmakrishna or of the Buddha, and if the whole of Nature is immortal must not her parts, the bodies — hands, brains, eyes, ears — be also immortal? Do we not often see features which remind us of the classical statues in our museums — of Julius Caesar, Alexander, Euripides, Sophocles? Do we not sometimes meet women who seem to have actually stepped out of pictures, the very replicas of Gainsborough's or Reynolds' portraits or of the Madonnas of the Italian masters? Our bodies are no less creative than our minds. Each member of the body refuses to be divorced from its own identical pattern, and when by the ruthless hand of death these limbs

are ground to dust and effaced out of all recognition their concentrated will which first resists the invader and then resigns itself, falls back upon its own inner *Ahamkāra*, there to rest and gather energy till the time comes for its re emergence into this light flooded, sky encircled world of ours

These bodies, or rather their occult or psychic or ethereal doubles — the individual *Prakritis*, have a tendency towards re emergence, re formation and re grouping. They do actually succeed in being so to speak, re born. This is the reason why sometimes on seeing the face of a man or a woman or on observing their gait and movements or some mannerism or peculiarity of speech the whole past history of the individual flashes dimly across our mind, filling our sub conscious soul with happy thoughts or with sad ones. It often happens that we meet a man or a woman whose bodily form seems familiar to us while the soul or mind seems strange and unfamiliar. This is because sometimes other bodies are conjoined to other souls, other faces to other minds. The same happens in the case of pet animals — elephants, horses, dogs and cats. All these strange yet most common phenomena can be explained on the theory of individual *Prakriti*, the function of which is to repeat its individual form its idiosyncrasies its colour, its sound, its movement. Suppose that a church organ owing to some volcanic cataclysm remains buried unharmed, for the space of a thousand years and is then unearthed. If it is played upon by a skilful hand it will produce all the tones of the octave but if struck by untutored fingers it will only yield disharmonious sounds.

Perhaps the soul unconsciously constructs the body, makes use of it and manifests itself to others who are similarly endowed with the same machinery of expression. The Rishi however says that the soul after death *chooses* his body.

The individual soul is not larger than a thumb but luminous like the sun, invested with a personality, the faculty of understanding, the qualities of the heart and body, and is *seen* as small as even the point of a spear. It is known to be even smaller than the hundredth part of the point of a hair divided a hundred times — and

yet it is known to be brutless. It is neither woman nor man nor is it neuter whatever body it *chooses to inhabit* with that only is it conjoined.

Svet Up V 8—10

or as the Veda says

This One [the Self] is neither feminine nor masculine
nor is it neuter Smṛiti

and again

Thou art woman Thou art man A youth art Thou,
or haply a maiden Smṛiti

So with individual *Prakṛiti*. It may be that Nature has a way of preserving individual bodies and again bringing them to life but the conjoining of souls with bodies is not in her hands. Thus the individual *Prakṛiti* the bodily essence of Helen or of Josephine may be conjoined in an other life with the soul of a shop girl or a waitress. In the same way the soul of a sailor or of a grocer may be conjoined in some other life to the individual *Prakṛiti* or bodily counterpart of a King or a President. This individual *Prakṛiti* has not been so definitely recognised in the Sāṃkhya system.

We shall now continue to follow the evolutionary process beginning with *Ahaṃkāra*. The ego consciousness is the centre of two radiating lines of evolutes on the one side the unity of apperception i.e. the co-ordinating principle of the subjective sphere, and on the other side and through the medium of the experiencing ego and its modifications — the *Tanmātras* the indeterminate material atoms or the fine reservoirs of potential energy, the ultimate physical constituents of the objective world. Here for the first time we have the transitional state in which the ego evolves pure matter. It is very important to note that the Sāṃkhya philosophy lays the greatest stress upon this doctrine of development of matter from 'I-ness'. Three stages of growth can be clearly traced.

- (1) With the disturbance of the primitive harmony in the *Prakṛiti* pure units of mass — homogeneous and all pervading — provide a field for energy to operate in,

- (2) the potential units of subtile atoms become surcharged with energy of various character, and
- (3) as the result of mass-units being charged with energy, the five original atoms emerge — extremely subtile and entering into the composition of gross matter. This manifestation of *Tanmātra* is from what is called *Tāmasa Ahamkāra*.

In the first stage of matter-evolution it is said that pure mass is only characterised by space-filling quality, i. e. limitedness, and thus is quantum, but is not marked by any biological, chemical, or physical attributes; the second stage is the stage of atomic vibration and radiation, owing to the presence of potential energy.

How then do the *Tanmātras* acquire physical and chemical characters?

With the breaking up of the original equilibrium the original energy is unequally distributed and the mass-units group in unequal proportions, leading to the manifestation of new potentials with new characters. Thus in addition to quantum and vibratory energy the *Tanmātras* develop such physical powers as penetrability, impact, heat, light, cohesion, viscosity and universal gravitation. Moreover it is to be remembered that we cannot think of matter as endowed with more qualities than the number of our sensory centres — hence sound, touch, colour, taste and smell must be considered to be inherent in the *Tanmātras*, though as yet they could not have developed the forms in which we observe them in Nature. That is to say, *tanmātric* sound, *tanmātric* touch, *tanmātric* colour, *tanmātric* taste and *tanmātric* smell are not physical sound, physical touch etc. and cannot therefore be perceived with our organs of perception, but when they develop further through transformation they become gross and thus stimulate the end-organs of our sensory nervous system. *Tanmātras* are "energy-points" or, more pictorially, "lines of force". Each line of force has its special character. The number of such lines of force must be infinite, but in the *Sāṃkhya* System they are broadly classed under five heads, corresponding to our five physio-

logical senses of perception. These lines of force which stimulate our sense-organs are potential, causal and subtile – not actual, effectual and gross

The potential of the line of force which stimulates our sense of hearing, which possesses vibratory energy and is the basis of ether atom is called *Sabda tanmātra*, the potential of the line of force which stimulates our sense of touch, which is endowed with mechanical pressure along with vibratory energy and is the basis of air atom is called *Sparsa tanmātra*, the potential of the line of force which stimulates our sense of sight, which is endowed with heat and light and radiating power along with vibration and mechanical pressure and is the basis of light and heat atom is called *Rupa tanmātra*, the potential of the line of force which stimulates our sense of taste, which is endowed with viscous attraction along with vibration, mechanical pressure and heat and is the basis of water atom is called *Rasa tanmātra*, and the potential of the line of force which stimulates our sense of smell, which is endowed with universal gravitation along with vibration, mechanical pressure, heat and viscous attraction and is the basis of earth atom is called *Gandha tanmātra*

These five *Tanmātras* or potential, subtile elements are the causes of the five gross elements, the *Mahābhūtas* – ether, air, fire, water and earth – and have themselves originated out of the *Tamas* aspect of *Ahamkāra*, the “I ness” or “I-sense” or “I do”

Self-consciousness, or the ego centric predicament, is the cause of the consciousness of the existence of matter in its causal aspect. We may almost say – paradoxical though it may sound – that evolution is will born. If it be asked how consciousness, which is spiritual, can produce *Tanmātras*, which are material, we reply that by self-consciousness we mean *Tamas Ahamkāra*, which has within it the mass or physical matter of *Prakṛti*. *Ahamkāra* also contains “force” or “energy”, which is called *Rajas Ahamkāra*, while the purely psychic aspect of *Ahamkāra* is called *Sattva Ahamkāra*. When we say that matter evolves out of ego we mean that *Tamas Ahamkāra* (mass) being acted upon by *Rajas Ahamkāra* (energy) evolves rudimentary matter

and that the *Sattva Ahamkāra* (mind) becomes aware of this objective cosmic process

In the same way the psycho physical organism grows out of *Ahamkāra*. By the psycho physical organism are meant the five sensory senses – hearing, sight, touch, taste and smell – together with the five motor senses – speech (with the tongue), grasping (with the hands), locomotion (with the legs), secretion and reproduction. The first five are called the *Buddhi indriyas* and the latter five are called *Karmen driyas* and to them is added *Manas* or Mind, the function of which is to perceive with the sensory senses and work with the motor senses. The most important function of mind is doubting, hesitating, together with deciding. The functions of the three *Antakaranas* or psychical faculties are thus defined: that of “understanding” is “ascertainment”, which gives rise to the conviction of truth and certitude, that of “self-sense” is the feeling of being a “person” or “individual”, and that of “mind” is doubt as well as decision. These five sensory senses and five motor senses refer not to the physiological organs but to their *Atindriya*, their super-sensuous and imperceptible basis. For instance the sense of sight is not identical with the organ of sight, neither is the sense of hearing identical with the organ of hearing, and so on with regard to the other senses. These perceptive senses have their seat or headquarters in the *Manas Chakra*, the sensorium, with its six lobes – five special sensory, for peripherally initiated sensations, and one common nerve for centrally initiated perceptions, this nerve is the physiological basis of clairvoyance, clairaudience, dreams, spirit seeing and other super-normal phenomena. The motor senses have their headquarters in *Āyā Chakra* i.e. in the circle of command over the movements of the limbs. Further the real seat of these eleven senses is to be found in the *Linga Sarira* or the subtle soul, which dwells within this physiology of man and is the ground of the seventeen principles i.e. the eleven senses, the five *Tanmātras* and the Understanding – *Ahamkāra* being included under “Understanding”.

Here arises a difficult question viz. how have these senses become conjoined to the soul?

If they are not of *Mahābhūta* or physical origin we have to find out the law according to which a particular soul comes to possess these seventeen - or rather eighteen - senses. The matter or substance of these senses is supplied by *Prakṛiti*; their grouping together is effected by the law of morality and that in a very special way.

Such moral forces as are generated by the acquisition of virtue and vice, noble and evil conduct are in themselves insufficient to produce any effect in the way of attracting the eighteen senses. Ethical impulses can neither add to nor subtract from the sum of material forces: even a moral or an immoral will cannot be regarded as a moving force sufficient to bring the eighteen senses together, but a moral force can set free a state of arrest of given conditions. A number of material forces in spite of their tendency to action may find themselves in a state of arrest, owing to their being counteracted by opposing forces, but if in some way this arrest is removed the forces will have free play and will move in the direction of least resistance. The action of moral force upon physical energy is of this nature - viz. of releasing it from the state of arrest. Engineers are well acquainted with this principle. A mountain tarn for instance contains an immense amount of dynamic energy, but as it is surrounded on all sides by embankments of solid rock the energy inherent in the water remains in a state of deadlock. If now a hole is bored under the embankment, the water, seeking the lowest level, will rush violently through it, thus producing a stream which can be utilised for mechanical purposes. In the same way moral influences imperceptibly emanated by the moral agent evoke the energies of the eighteen senses with the result that they combine and locate themselves in what is called the *Linga Sarīra*. Just as a little hole bored under the rocky bank of the lake becomes the cause of tremendous forces being set free, which can be easily transformed into magnetic, electric, heating and mechanical energies, so righteous and unrighteous actions of the moral agent result inductively in his obtaining the senses, the organs and the body. The mass of the *Linga Sarīra* under the influence of moral thoughts and deeds becomes conjoined with the

psychological and physiological apparatus. A clever garden-er knows that the best way of letting a plant grow is to remove the weeds, thereby enabling it to help itself by ab-sorbing sufficient nutriment from the earth and the air and the sun, so *Dharma*, the immaterial power of righteousness, helps the soul to develop *Buddhi* (understanding) and the senses. It is in this way that bodies are joined to souls.

According to this system, *Manas* or mind, is in one aspect the organ of perception, concerned in receiving sen-sations from the external world, and in another aspect the organ of direction, concerned in guiding the senses of action to work with a view to relieving some object. Hence mind is both perceptive and active. As one and the same man is father in relation to his son, husband in relation to his wife, subject in relation to his king, teacher in relation to his pupil, and so on, so the mind in relation to the senses of knowledge is knower and in relation to the senses of action is actor. Yet the mind is regarded as merely an instrument in the hands of the *Purusha*, or soul, which is neither actor nor sufferer. To explain this peculiarity viz. that the soul is only pure consciousness while the mind is actor, the example of a king is given. As an autocratic king, being supreme head of his army, is theoretically the general although he does not personally fight, so the *Purusha*, or soul, though unactive, still, quiescent, becomes speaker, seer and thinker through the organs of speech, sight and mind. The soul rests in itself when the senses and organs are separated from it. As a diamond or piece of crystal looks red when it is placed near a rose so the soul appears as active agent, suffering and enjoying, when it is associated with the body. On the other hand the senses and organs become sponta-neously active as soon as they approach the soul, just as the cow spontaneously secretes milk when the calf approaches her. Hence arises in the soul the knowledge conveyed through the sense organs of the body — without either the soul wishing it or the body meaning to convey any such knowledge.

The five bio motor or vital currents sometimes called *Prānas*, sometimes termed *Vāyus* are the modifications of

the three inner senses viz understanding ego sense and mind. These bio motor forces are really the functions of the vital organs engaged in the upkeep of the life of the body. There are five fundamental *Vāyus* and five sub *Vayus*.

Prāna is the name of the bio motor force which works the idec motor verbal mechanism and the organ of speech, the lungs, diaphragm etc.

Apāna is the generic name of the bio motor current which works the excretory system, removes the urine etc. the sperm and germ-cells etc.

Vyana is the term used for such bodily work as extension, contraction, flexion of the muscles tendons and ligaments, the pent up muscular powers.

Samāna supports life by what is known as the metabolic process, acting in co operation with body heat. It works the chyle blood etc. and keeps up all fluid circulation within the body.

Udāna is the levitating power by which the body keeps up the erect posture, sitting, standing etc.

But the Upanishad speaks of the origin of life in a somewhat different strain.

This *Prāna* (life) is born of the Self. Like a shadow thrown on a man, life is stretched out over the Self. By the action of mind does life come into this physical body.

Prasna Up III :

The sub *Vāyus* are perhaps additions introduced by later writers as they are not mentioned in the Sūtras. Their names are *Naga*, *Kurma*, *Krikara*, *Devadatta* and *Dhananjaya* and they are most probably concerned in the vegetative automatic involuntary functions of the body. These *Vayus* figure largely in works on *Hathayoga*. In Hindu medical works a *Vāyu* is described as the Prime Mover or the impelling force which preserves regulates and directs the automatic and reflex apparatus of the animal organism. In the Sāṃkhya philosophy which is concerned in tracing the development of natural forces the *Vayus* are regarded as the common functions, manifestations, transformations of the original triad, viz *Buddhi*, *Ahaṃkāra* and *Manas* — understanding,

egoism and mind. It is evident that the *Vāyus* are to be regarded as the subtle life forces behind the actual physiological activities — just as the *Tanmātras* are the subtle nature-forces at the back of actual Nature.

It may be asked how the *Vāyus* can be derived from the triad of *Buddhi*, *Ahamkāra* and *Manas*, for the *Vāyus* represent excito-motor reflex actions, i. e. the excito-muscular, excito-vascular, excito-glandular and excito-metabolic processes, in which consciousness does not participate at all. They are observed in the activities of decerebrate animals known as "spinal animals" and in human beings whose spinal cord has been severed.

To this we reply in the first place it cannot be denied that ideas play an important part in our animal physiology. Take for instance the working of the ideo-metabolic reflex actions. In hysterical and insane persons fixed ideas, quite non-emotional, produce changes in the nutritional condition of the tissues. There are authentic cases in which faith or ideas have cured disease and there is very strong evidence for believing that pure idea can influence the bodily organs. This is because the centres of the organs are of the same substance as ideas — the effect substance is only transformed cause substance. Thus thought substance influences reflex action because the latter has its source in the former. Any state of mind other than sensational, emotional or volitional can produce a reflex action. Such actions often express themselves against the dictates of prudence, even against wish. Here we are thinking of those actions which come under the heading "ideo-motor", these are not always pathological for they appear also in normal persons. A man may begin to think that he is Napoleon and very soon he assumes a way of walking, looking, speaking and behaving which he imagines to be Napoleon's. He does not consciously or deliberately mimic the Emperor of the French but somehow these assumed manners become part of his every-day conduct, he shows by means of his organs — tongue, lips, eyes, hands, feet — a number of ideo-muscular co-ordinated reflex actions. I am personally acquainted with a man who in his Napoleon manner habitually affects Napoleon's well

known pose - the right hand thrust into the breast of his coat - and has even gone so far as to re christen his long suffering wife "Josephine" Thus is how *Ahamkara* or "I ness" changes the movements of the muscular system If a man is hypnotised and told that he is shivering with cold, although he is sitting by a blazing fire with a fur coat on he will in due time feel the chill of polar cold This is an illustration of the "I ness influencing the ideovascular system Ideoglandular reflexes can also be induced in a person e.g. if a hypnotised patient is told to weep or told that his tongue is dry these things actually take place immediately Such reflex actions, whether self induced or induced by others are manifestations of the original *Ahamkara*, the primordial "I", as part of Nature Again, that *Vayus* are emotional in origin is seen in the reflexes of the groups called emotio metabolic, emotio vascular, emotio glandular and emotio muscular Trembling from fear, joy or passion is emotio muscular reflex action, thus is not impossible to dominate or stop by the exertion of the will The dilation of the pupils from fear or worry or indigestion, the alteration of the respiratory rhythm from despair are good examples of emotio muscular reflexes quite beyond the control of will or good sense Blushing, as an expression of modesty or shame, can neither be excited nor suppressed by the exercise of the will Emotion can alter the colour of the hair, the colour of the skin, the growth of the teeth etc These reflex actions are of *Manas* origin i.e. they have their source in what Kapila calls *Manas* or mind To these may be added the reflexes under the heads algio muscular, algio vascular algio glandular and algio metabolic i.e. the feeling of pain as it influences the above named functions

All these reflex functions are as much a part of Nature as gravitation or organic growth The element of inevitableness is the most notable characteristic of reflex actions, there is a uniformity between innervation and response which can be clearly distinguished from voluntary efforts of the will For instance every time anything sour is put into the mouth saliva flows, every time onion is brought near the eyes tears flow

As to the contribution of *Buddhi* or understanding – i.e. the undifferentiated Understanding – towards the making of the *Vāyus*, or reflex actions, it is enough to say that the special plan underlying the specialisation of functions, for the development of the complete life of the organism, is evidence of the source viz. the *Mahat*. What is called general sensibility, which forms the basis of the psychological self, is the product of *Buddhi* – the undifferentiated Understanding.

The undifferentiated consciousness of *Mahat* or *Buddhi* emanates what is called “*neurin*”, which is the source of nerve-energy, nerve direction and nerve-evolution. It is not possible to characterise “*neurin*” or its counterpart as either psychical or physiological. Its existence has been detected in the fine fibrils within the depth of the cell, formed like prismatic bodies. By *Yoga* methods the “*neurin*” can be transformed and human beings can become super human beings. It is recorded in the *Yoga Sūtra* that Nandisvara by practising *Yoga* became transformed into a luminous immortal without passing through the gloomy portals of death. It is a process of reversion by which the substance of *Ahaṁkāra* is changed back into the substance of *Mahat*. Death is an ugly and roundabout way of reassuming the impersonal vesture of the soul.

The world of atoms, molecules and compound matter has evolved out of the five *Tanmātras* or subtle elements. The *Tanmātras* as direct causal forces gave birth to the *Mahābhutas*, which are classes of cosmic substances possessing generic attributes, resulting from the nature of their inherent causal force. These *Mahābhutas* have not been arrived at by chemical or experimental methods but their number – five, corresponding to the five senses – has been fixed by purely inferential methods. To support the results of inference Kapila always appeals to the testimony of the Veda. Whenever Vedic records square with logical conclusions the dialectical procedure cannot but yield truth. The Veda proclaims the existence of five *Mahābhutas* – our observation assures us that there are five *Mahābhutas* – hence there must be five *Mahābhutas*.

The process of the evolution of the *Tanmātras* and that of the *Mahābhūtas* may be viewed together. The *Tanmātras* or lines of force arise from *Ahamkāra* or the material side of the ego, which, in its turn, develops within the *Mahat*. We have here then four concentric circles — (a) the outermost circle of *Mahat*, (b) the second circle of *Ahamkāra*, (c) the third circle of *Tanmātras* and (d) the fourth circle of the *Mahābhūtas* —.



The process of evolution is simultaneous and yet successive. Within *Prakṛiti* develops *Mahat*; within *Mahat* develops *Ahamkāra*; within *Ahamkāra* develop the *Tanmātras*; and, lastly, within the *Tanmātras* develop the *Mahābhūtas*. Again *Rajas* or energy acts on *Tamas* or mass — both *Rajas* and *Tamas* being constituents of *Ahamkāra* — so that within the *Mahat* the two aspects of *Ahamkāra* — the former dynamic, the latter static — by mutual action produce a new substance, extremely subtle, of the nature of a line of force. This is named *Sabda-tanmātra* or sound potential. It is evident that the production of the first *Tanmātra*, or potential, involves an expansion or distension as well as a wearing away or loss of the original causal substance of *Ahamkāra*. This is how a *Tanmātra* is evolved. Next we have to discover how a *Mahābhūta* or radical atom evolves from a *Tanmātra*. The *Sabda-tanmātra* cannot rest or remain in the same form after it is produced; it goes on receiving fresh matter and absorbing new force with the result that it becomes intense and concentrated, being helped by favour —

able concomitant conditions, and thus transforms itself, giving rise to the *Mahābhūta* or radical atom of ether or *Ākāśa*, which has the capacity of stimulating the auditory nerve. This is how from a line of potential force a radical atom evolves. We will now follow its further development. The radical atom of ether being acted upon by *Rajas*, or energy, expands and gradually breaks down within the *Ahaṁkāra*, it thus gets transformed into a new line of potential force — it retains its original property of sound potential while from the storehouse of Nature it acquires another impetus viz mechanical impact, called *Sparsa tanmātra* or the line of force of potential touch.

To return to the birth of the *Mahābhūta* from the *Tanmātra* — no sooner is the line of force of potential touch evolved than it gathers fresh mass from the *Tamas* or matter of *Ahaṁkāra* and, on account of being subjected to pressure, shrinks in volume. It already possesses the attributes of sound and touch, motion and resistance, and now under favourable concomitant conditions it gives rise to a new *Mahābhūta* called the radical atom of *Vāyu* or air, capable of motion and stimulating the end-organ of touch.

The radical atom of air as soon as evolved begins to expand and this continues until it reaches the maximum point of distension when it crumbles away, all the time being under the action of the energy of *Ahaṁkāra* within the *Mahat*. The result of this breaking down under energy action is the development of a new line of potential force — the *Rūpa tanmātra* or the potential of heat and light.

This *Rūpa tanmātra* therefore appears on the scene with three attributes viz (1) sound, (2) motion (3) heat, or, (1) vibration, (2) pressure, (3) heat. Next we shall see how *Rūpa tanmātra* evolves the radical atom of *Tej* or the *Mahābhūta Tej*. The *Rūpa tanmātra* after its appearance accumulates fresh matter, becomes more concrete and compact, and under favourable conditions gives out the radical atom of heat, or light corpuscle. This new radical atom of heat and light is chromatic i.e. it is the colouring matter of nature and gives rise to the sensation of colour by stimulating our optic nerve. Thus the *Mahābhūta Tej* pos

esses the attributes of (1) radiation (2) impingency and (3) oscillation.

Again, the *Mahābhūta Tej* as soon as evolved begins to expand, with the result that it breaks down, giving rise to a new line of potential force – the *Rasa tanmātra* or potential of taste. It appears therefore on the plane of manifestation with four attributes viz (1) sound (2) motion (3) heat (4) taste. It is the line of force by which the molecules of liquids cohere together. Then from *Rasa tanmātra*, or the line of force of the potential of taste, arises in the way indicated above the *Mahābhūta* or radical atom of *Ap* or water. This *Ap* is the energy of all fluids and liquids and appeals to our gustatory end organ. The *Mahābhūta Ap*, or the radical atom of water, expands and breaks down, giving birth to a new line of force called *Gandha tanmātra* or the line of force of potential smell, with five attributes viz (1) sound (2) touch (3) form (4) taste and (5) smell. This line of force of potential smell is the cause of gravitation and molecular cohesion. Again, as before, the *Gandha tanmātra*, or the line of force of potential smell, breaks down through expansion, evolving the *Kṣiti* atom or the *Mahābhūta* of earth. This radical atom of *Kṣiti* is the medium of universal attraction and the cause of our perception of smell. This is the process of the development of matter from subtle lines of force, from the ego energising within the Great Understanding.

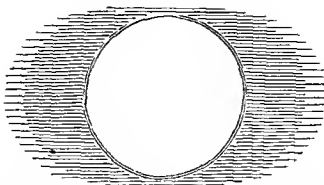
Change goes on within Nature but Nature as a whole remains unchanged. We see in Nature how the sum total of cosmic force remains unaltered – while individual things are appearing and disappearing. The forces of Nature cannot be destroyed but, Kapila adds, neither can they be created. Here it is necessary to understand what exactly in the Sāṃkhya philosophy is meant by the phrase “forces of Nature”. The Sanskrit word used, not only in the Sāṃkhya but in all other systems, is *Guna* – literally “strand of a cord” or “string of a musical instrument”. The special sense in which Kapila uses it is understood by scholars to mean an “ingredient” or “constituent” of *Prakṛiti*. Hence *Guna* is translated by the scholars of the last century sometimes as “quality”, sometimes as “constituent element”. Of

late however *Guna* has been rendered by the word "aspect", probably on account of its having a subordinate relation to *Pradhana*. Yet another expression has been adopted by a recent writer to convey the idea underlying the word *Guna* — viz "real". Of these renderings viz "constituent", "quality" "aspect" and "real" it is difficult to say which best expresses the notion which was in Kapila's mind. I should prefer to use the term 'construct', for *Guna* is not merely a constituent or quality or real but it constructs in *ākṛiti*, a form — in fact all construction, all form is due to *Guna*, to the constructing function of the *Guna*. It is commonly said *Rajas Guna* creates a thing, *Tamas Guna* destroys, but in reality *Rajas Guna* only gives a thing its proper construction while *Tamas Guna* changes that construction into another construction which contradicts the construction of *Rajas Guna*. At the same time, be it observed, neither Kapila nor any of the *Sāṃkhya*ists coined the word *Guna* for, as you will have noticed, in my translations of the cosmological hymns from the *Veda* the word *Guna* occurs again and again, to signify the substantial powers or entities of the cosmos reaching down to all subordinate parts. The word *Guna* however has also been used in other senses — e.g. in mathematics it is synonymous with "coefficient" or "multiplier", in the *Nyāya* it stands for the twenty four fundamental categories in medicine it implies the "humours" i.e. the fluids which were supposed to give rise to dispositions and to diseases. Whatever may be the word by which we seek to render the term it is evident that the *Gunas* (plural) make up what is called *Prakṛiti*, both the *Avyakta*, or the unmanifested and undifferentiated as well as the *Vyakta* or the manifested and differentiated, and that without the *Gunas*, *Prakṛiti*, or Nature, would not be what she represents to our mind. Hence it is said that before evolution started the three *Gunas* were in a state of equilibrium and that when *Prakṛiti* was in a state of unfolding or development the *Gunas* were present, acting and resting alternately, giving the impetus to creation guiding it intelligently as well as arresting it according to its inherent law. From the beginning to the end in all objects and subjects, in

thoughts, in moral and material things, the *Gunas* are present, ever at play

What are these *Gunas*? They are three in number their names are *Sattva*, *Rajas* and *Tamas*. We see the presence of *Sattva* in the highest qualities of the head and the heart. Wisdom, goodness, self sacrifice, prayerfulness, self-realisation etc. are the *sāttvic Guna* of the understanding. *Rajas* is force or power or energy. The desire to work, to think, to play etc. is due to *Rajas*. *Tamas* is ignorance, sin, stupidity, it is that which overcomes activity, mental, æsthetic or material. It is now plain that everything, no matter whether it is conceived as belonging to the universe of thoughts and wills and passions or to the universe of motions and energies and matter, everything is permeated by the three *Gunas*. It is only in the undeveloped state of the universe that the *Gunas* are latent, in the developed state they are patent. We go further and say that the *Gunas* are the warp and woof of the vesture which clothes the *Purushas* — the pure eternal spirits — for the spirit sees the world through the *Gunas*, it works or, to speak more philosophically its appearance as agent of action, as subject of thoughts, as suffering individual, as the enjoying person, in fact as the ego, one among many, its very sense of reality — all this arises through the functioning of the *Gunas*. The *Gunas* are working together and producing the effects, in each effect the *Gunas* are present but in unequal proportion. Hence in a given object *Sattva* may preponderate over *Rajas* and *Rajas* over *Tamas*. In other words intelligence in a man may preponderate over action, while action may preponderate over inertia.

To represent the uniform presence of the three *Gunas* let us take white to stand for *Sattva*, red for *Rajas* and darkness for *Tamas*. Prior to evolution therefore the *Avyakta* or undifferentiated *Prakṛiti* would look like this — the three colours are latent and are therefore not visible



In the manifested state, however, the three colours will be seen present in all the grades of *Prakriti* and her modifications

Unmanifested *Avyakta*

S R T

Manifested
Cosmos

Mahat or
The great Understanding

Ahamkara — the 'I' or 'ego'

Tanmatras or 'subtle elements'.

Indriyas or
'the subtle senses'

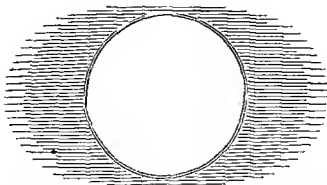
Mahabhutas or 'the atoms'



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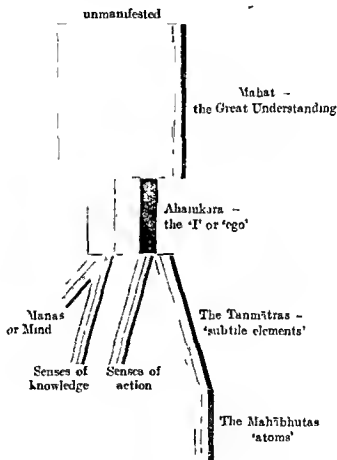
Tannatras or 'subtile elements

Indriyas or
the subtile senses

Mahabhutas or the atoms



This diagram only represents the three *Gunās*, like three strands of a cord, present in all the aspects of Nature, but it conveys the idea that they are present in equal proportion in all the grades. Thus however is not actually the case, so we must have another figure to show that the *Gunās* are present in unequal proportion in the various manifestations of Nature



If it be asked why the *Gunās* or 'constructs' are to be assumed as present in manifested Nature in unequal proportion we answer as follows: in unmanifested *Prakṛiti*, called *Avyakta*, the *Gunās* are present in equal proportion and this is the reason of their remaining in a state of arrest whence no effect can take place. The state of *Guna*-disturbance

means the preponderance of one *Guna* over another, without which creation of the cosmos is impossible

In *Mahat*, which is the first stadium of manifestation, *Sattva*, "intelligence" or "thought substance", preponderates over *Rajas* and *Tamas*. Again, when the *Gunas* regain their state of equality, dissolution or destruction of the world takes place. This manifestation of the cosmos caused by the disturbance or strain of the 'constructs' takes place within the original *Prakriti*, so that one aspect of Nature remains as a whole while within it another aspect develops — thus development being the effect of the preponderance of one *Guna* over the two others.

Another question may be asked here: is *Prakriti* to be conceived of as a substance and the *Gunas* as its attributes? And further, is there any difference between what is termed *Prakriti* and what are called the *Gunas*? The relation of *Prakriti* to the *Gunas* is a relation of identity, it is not a relation of substantive to attributes nor of an independent entity to dependent substances. *Prakriti* is *Gunas*, *Gunas* is another name for *Prakriti*. When we say "forest" we mean "all the trees that are within it", when we say "river" we mean "all the water-particles in the stream". Similarly when we say "*Prakriti*" we mean "the three *Gunas*". The phrase "*Prakriti's Gunas*" i. e. "Nature's reals" or in modern phraseology "Nature's forces" implies that "*Guna*" or "real" or "force" is a part of Nature, Nature herself. What is meant by "ether" or by "gravitation"? Some would say "ether" is part or manifestation of Nature and "gravitation" is a force or energy of Nature. The old mediæval prejudice is still lurking in our mind, the classical notion of "substance and attributes". People suppose that attributes belong to substance, but is it possible to define substance without attribute or attribute without substance?

It is a fallacious habit of thought, a vicious circle, to attempt to separate in mind two aspects of a reality, which appear to be two interdependent substances or the one a function of the other. Ultimately attribute is substance viewed from the eternal standpoint and substance is attribute viewed from the finite standpoint. Similarly powers

and forces, organisms and brains are Nature viewed from the eternal standpoint and Nature is powers and forces, organisms and brains, viewed from the finite standpoint

The *Gunās* in a latent state are identical with *Prakṛiti* as *Avyakta*, while the *Gunās* in a patent state are identical with the developed universe — *Mahat*, *Ahaṁkāra* etc. The Vedic Rishis saw this clearly

Compare the Rik "In the beginning there was one inert, shapeless mass which afterwards, by vibration, became dissimilar, and from this evolved the Form of Energy, then the Form of Energy by vibration became dissimilar, and from this evolved the Form of Understanding"

It is evident from this quotation that in Vedic days the *Gunās* were conceived as "reals" as well as "functions" They did not think of an independent Nature with special functions but only that *what is called Nature is a "reality" as well as a "process" — and that the two are identical*

These *Gunās* or "reals" are enumerated as three only for the sake of convenience of classification — they are infinite in number. Each force or power of Nature has an individuality, a distinctness about it. These individual forces on account of their possessing certain marks of similarity can be regarded as comprised under one head, while one group of powers can be clearly distinguished from another group. Thus, for instance, a large number of forces possessing certain marks or characteristics come under *Sattva* — e.g. those forces which have a tendency to produce pure happiness, goodness etc., those which make for unhappiness come under *Rajas*, while those responsible for stupidity and dullness are included under *Tamas*. In this way the facts, processes and forces of the moral world are stated in terms of the *Gunās*. The facts, processes and forces of the psychical world are also stated in the same way. *Sattva* causes discrimination of the True from the Untrue, *Rajas* is the sense of exertion which accompanies all intellectual work, while *Tamas* is mental apathy or complete idiocy.

The facts, powers and laws of the physical world may be expressed thus. *Sattva* is the substance in organic and inorganic nature which is the basis of conscious manifesta-

tion e.g. the nervous system of plant and animal organisms. In stones and metals there is a very rudimentary nerve-substance, different yet not dissimilar from animal nerves – otherwise there would be a break in Nature. The difference between one and another object or one and another species in Nature is a difference of degree, not a dissimilarity of essence. Hence nerves providing a medium of sensibility must be assumed to exist also in the so-called inanimate world. *Rajas* is the energy which accompanies the conservation of life. In the *Sāmkhya* *Rajas*, or energy, is *Dravya*, or substance devoid of gravity but possessing quantum and extensity. The nature of *Rajas* is activity, whether initiating new motion or counteracting other motion. What is termed a “force” is perpetual motion, in fact energy is continuous though it sometimes appears to rest. *Tamas* in the world of physics is matter – which resists motion – in the world of psychology indiscrimination, and in the world of morals vice or sin. Thus the three *Gunas* are mutually exclusive – each manifests by suppressing the others. Yet in any given bit of cosmos the three *Gunas* are present, each playing its part, contributing its mite, producing on our mind an impression of discord with harmony in the background. All things are in a way static, in a way dynamic, and in a way neither static nor dynamic.

If the *Gunas* are causal substances, primordial constructs, native principles, then they must be assumed to be both infinite as well as finite in form. This sounds paradoxical but consider for a moment, take space for instance. No one will deny that space is infinite, and if we assert that *Prakriti* or, which is the same thing, the *Guna*-triad is the cause of space, it follows that the *Gunas* must be infinite in form, for only an infinite cause can produce an infinite effect. Again, take the case of a *Mahabhūta* or atom which is minutely small. As the *Gunas* have produced the minutely small atoms the *Gunas* themselves must be small – potentially.

If the *Guna* triad be the cause (i.e. the formal, material and efficient cause) of the psycho physical universe, space and time must be regarded as effects of the *Gunas*. Let us consider whether time can be regarded as an effect of *Pra*

Irati What is our conception of time? In the first place we are conscious of an *abstract time* or *time in general* as a principle inherent in all mental operations. Secondly and as a result of time in general we have the idea of *sequence* or *before and after*. Lastly we conventionally divide time into hours, minutes and seconds — which may be considered under the term ‘moment’. The question arises, has the first, viz. abstract time or time in general or Infinite Time any cosmic or objective existence? If Infinite Time is a cosmic reality independent of mind its existence must be judged by its effect. Can we point to any physical thing which is the product of Infinite Time? Evidently not. Time cannot in any way be looked upon as the unconditional antecedent of any physical manifestation. Any group of conditions — i. e. physical conditions — under the action of energy in the field of space can produce a change in the universe. All physical changes are explainable on the assumption of matter and force, *Tamas* and *Rajas*. Hence Time in the abstract has nothing corresponding to it in the physical order. Ask yourself, why is there daylight? Answer, because of the position of the earth with respect to the sun. Why does the apple fall? Because the mass of the apple is pulled by the quantitatively greater mass of the earth. Why was Ilium destroyed? Because of the beauty of Helen. Why has this European war broken out? Because so many folk want a place at the breakfast table. Thus Time stands quite outside our computation of the causal relation of things. Material causes have material effects and *vice versa*. Of course there are many effects which are psychically initiated but for physical science cause and effect are mere redistribution of matter and energy in the manifestation of which mind is a negligible factor. Hence we may safely conclude that Infinite Time or Time in general is not an objective reality nor is it the cause of any physical happening. If Time is neither a physically simple thing like an atom or electron or energy unit nor a physically compound thing like a plant or a metal or an animal, what then is its true character and true origin? No one will think of denying off hand the all powerful all overpowering influence

of Time Throughout the ages philosophers have been in quest of the cradle of Time They have formed the most fantastic and the most fascinating theories as to the birth of Time — yet in vain is all search While the philosopher in the solitude of his study thinks he has sounded its depth, mapped its extent and scaled its height, Time has slipped away, like a fish through the holes of the fisherman's net — when he draws the net up out of the water lo! it is as empty as when he cast it in Such is the fate of all speculation on Time

What then is the justification for the popular belief in the existence of Time? Time is as much a non reality as was the mediæval conception of "substance" As the mediæval philosophers believed in a universal substrate underlying all finite things and supporting, like Atlas, all moving and non moving things, so people believe in Infinite Time as a substrate or underlying power, giving rise to the ideas of sequence and moments This "substance" is the product of constructive inference and similarly Infinite Time is the construction of the understanding People imagine Time as the rational ground for the notion of "before and after" The idea of time in general is first foisted upon the idea of sequence and the latter is then deduced as the effect of the former Again, we conceive of all physical changes under three heads — (1) starting point, (2) duration of movement and (3) end These three phases of change we conceive of as parallel to three moments of Time In our mind "movement" and "moment", "duration" and "sequence" are inseparably blended together We argue like this here is a particle moving in space, the duration of movement is synchronous with "before-and after" or "sequence", and behind this "before and after" there must be an "all together", a "unity of expanse of background" called Infinite Time This argument sounds well but like many well-sounding phrases it is ill reasoned The field of "before and-after" requires careful survey We usually think of "order in events" as in the lap of "order in Time", when we say for instance "it happened in a day" In other words the physical world is supposed to be *in* & *inside of*, within

the bosom of Time We have accustomed ourselves to think according to the originators of Greek geometry and the seventeenth century founders of mechanics They treated the ultimate elements of physical science as particles, or matter units and force units occupying various positions in a three dimensional space at various moments in a one-dimensional time Both these two, time and space, are non perceptual; i e not given in direct five sensed experience, yet each is a universe in itself Space universe is *within* time universe, but the latter neither acts upon nor is itself acted upon by the former, for we have never seen or heard or touched a "moment" or a "point" neither have we seen or heard or touched a "complex of points" or an 'aggregate of moments' Although we have experience of extension of space and succession of moments, yet it is not furnished by our perceptual senses; i e they do not supply us with the ultimate facts

Our senses only supply us with "shocks" – sound shocks, colour shocks, touch shocks, taste shocks and smell shocks Nor can it be claimed that these senses form any part of our perceptual nature; i e the seer, that part which is the inner half, and therefore it does not fall within the province of observation, only the outer half being the field of observation

Yet the entire doctrine of evolution is indissolubly associated with the notion of "change" and the notion of "change" is indissolubly associated with the notion of "before-and after" If we reject as unreal the notion of "before-and after" we have to show that the notion of "change" is independently fruitful of meaning; i e apart from the notion of "sequence" This implies that we have to regard the three notions of "antecedence", "synchronicity" and "sequence" as symbols or psychical marks of three kinds of transformations to which a cosmic object is liable viz the present instant as the symbol or mental mark of a thing happening now; i e the sign of actuality, the past instant as the symbol or mental mark of a thing which has happened; i e the sign of latency, and the future as the symbol of a thing which is yet to happen; i e the sign of potentiality.

The physical order of things we interpret by time-letters. We exclude qualitative and quantitative change from our present discussion. By qualitative change we mean a process such as, for instance, that of water becoming ice, and by quantitative change we mean that of the growth, for instance, of a population or the increase in the number of leaves on a tree within a fixed period of time. Apart from these changes there is a deeper change observable in nature. When for instance we contemplate the history of the Egyptians or the fossil relics of winged dragons we do not, philosophically speaking, regard the Egyptians as annihilated or the winged dragons as dead for ever. They are still there, in the lap of the common Mother, like full grown children sleeping in the nursery with the windows darkened by heavy blinds. What is cosmically sub latent is to our human brain *past*, and this sun bathed space, peopled with the dust-of life, reverberating with the groans and sighs of new birth, is what we call *present*, and the presence of the oak in the acorn, the emergence of a new world from a wish, the promise of the "not yet" or the "yet to be" — this we call *future*. The three tenses of grammar are three picture signs for three aspects of Nature — only three words yielding three situations or postures of Nature. We cannot read Nature without our being given the key by Father Time, for Life like Nature is perpetual change. Life cannot adjust itself to Nature without a knowledge of "simultaneity and succession."

There is a distinction between Time as it is in itself and Time as we know it, just as there is a distinction between Space as it is and Space as we-conceive it. Absolute Time and Absolute Space are transcendental and may therefore be regarded as special aspects of the Undifferentiated Nature called *Avyakta*.

Time as we-conceive it and Space as we-conceive it are relative, being based, the former upon the relation of "before and after", the latter upon the relation of co-existing points. Hence relative Time and relative Space are constructions of the understanding. The question is, can we analyse further the relation of "before and after" or is this

relation a mere symbol used by the mind to interpret cosmic evolution? The further analysis of "before and-after" yields the ultimate moment or *Ksan*. What is a moment? Just as an atom is the last minimal limit of an extended real so a moment is the last limit of time as we conceive it. We can however form a still clearer idea of a moment. Suppose we conceive an electric particle or a particle of light — which is like the geometrical point, being the least unit of extension but without any parts. Next suppose this luminous particle to have spontaneous motion, how long will the particle take to traverse a distance which is neither more nor less than its own magnitude? This minimal particle will traverse the distance measured by its own magnitude in a *moment*. Such motion is instantaneous and is to be conceived as the unit of cosmic change. A moment of time therefore cosmically corresponds to the unit of evolutionary transformation. We represent to our mind an uninterrupted flow or stream or series of such moments and call it succession, sequence, before and-after, antecedence-consequence. But this representation of a series is psychical, symbolical and pictorial, not atomical, physical and objective. The stream of Time continuum is a non material image. Not so the moment. We can make a convenient distinction in order to express ourselves more lucidly viz Time series or "sequence" is a fact of abstraction while a "moment" is a truth of apperception. The reason for this distinction is that a fact of abstraction is based upon a truth of apperception and "sequence" is based upon the "moment". The superstructure of Time series cannot stand unless there is "sequence", and "sequence" cannot stand unless there is "moment".

We thus see that we are constrained to regard the moment as real, representing a unit of cosmic change. There can exist only one moment, two moments cannot occur or co-exist simultaneously. By analogy with points or dots in space we *think* of two moments, further, led by many feelings of pain and pleasure, we superimpose moment upon moment. Our physical nature divides space and time. Thus from all these considerations it will be seen that there

cannot be a moment *before* nor a moment *after* there is only a *present* moment — neither past nor future. Herein lies the most momentous teaching of the Sāṃkhya yoga school: the entire cosmos evolves in a single moment and all the latent and potential evolutionary modes are relative to this present moment. (*Tena ekena kṣaṇena kṛtsno loḥa parināma anubhavaḥ, tat kṣaṇa uparudā kḥlu amī svarāḥ dharma*) What is called a moment before is the latent aspect and what is called a moment after is the potential aspect of the modes in the cosmic evolution. Such aspects of the objective universe are inseparably connected with the generic form of things. *The present moment has the power to fulfil the purposes natural to itself.*

By asserting the reality of the moment or *Kṣaṇa* it may seem to you that I am contradicting my former assertions for I have said before that the moment, considered as an indivisible unit of time, is unperceivable. How then can that which is unperceivable be regarded as real? If the moment cannot be sensed cannot be experienced, if its power as inherent in an antecedent to produce a consequent phenomenon is denied — why are we required to look upon the moment as real? To understand the answer to this question we must enter into the domain of the transcendental psychology of intuition. A moment is neither perceived nor conceived but *intuited*. How? By the practice of *Yoga* a kind of deep knowledge arises which is called *intekāyam mānam* or intuitive apprehension.

Our ordinary five-sensed mind is limited to the understanding of things which have shape, size, colour and other phenomenal attributes. We distinguish between two objects of sense such as a cow and a mare because they belong to two different species; we distinguish between two cows — one with black eyes and one with white eyes — because they possess different characteristic marks; we distinguish between two tyttebær¹ — one placed before us and one behind us — because they differ as to space position.

Thus we see that empirical sense gives us the knowledge of the distinction between two things or objects of ex-

¹) cranberry common in Scandinavia

perception when there is difference in species difference in space position or difference in characteristic marks. The question arises, can we observe the distinction between two homogeneous things when the three above named differences are absent from them? Take for instance two *tyttebær* or two pearls or two peas. Suppose the *tyttebær* to be exactly similar, in colour, size, shape etc. Then suppose you are sitting before a Yogin, having one *tyttebær* in your right hand and one in your left hand which you hold behind your back. Now while the Yogin's attention is engaged elsewhere unobserved by him you rapidly transfer the *tyttebær* you hold in the right hand to the left hand and *vice versa* several times in succession. Here all other qualities remain the same only the two berries have changed places. The Yogin with his intuitive knowledge highly perfected now tells you without seeing them which *tyttebær* is in which hand. His intuitive eye discerns some difference between the two berries. It may be said that this difference is to be ascribed to the changes which the berries underwent during their passage through points of space - from the front to the back and from the back to the front again. But as the berries were successively in two places the impressions left by the points of space must have neutralised or effaced each other. There must be another factor which is the cause of the objective change in the *tyttebær* and of the subjective knowledge in the mind of the Yogin. This other factor is the *moment*. The berries pass through points of space this is the ordinary view, but analysis shows that this 'passing through' is really their *getting into the knowledge or entering into the consciousness* of the Yogin.

It must be admitted that the berries were *getting into* points of space and that the impress of the points of space were left upon them, but with each point of space coincided a digit of time - what is called *Kāla kālā* i.e. moment. The mind of the Yogin apperceived this *moment* which synchronised with each *point-of-space* through which the *tyttebær* passed. Hence it is the moment of mutation of this point in space which marks one *tyttebær* from another for the mind of the Yogin. He concentrates on the moment

and directly sees the mutation that has come on the object during its passage through space. (*Desa parinām kṣnasya samyamatas śāksāt karanāt* – cf. also *anya desa kṣna anubhavastu tayoranytve hetu* – Vyāsa on Patanjali.) The Yogin's intuition apperceives the *moment* given in the objective change.

Attempts have been made by the Vaisheshikas to explain this intuitive knowledge of difference on the assumption that there are ultimate particulars which function in permanent reals. What they mean is that in each atom there is something which is characteristic of it, which is inherent in it and serves to distinguish it from another, for atoms are to be supposed as homogeneous. When a clairvoyant Yogin sees differences in or distinguishes between two atoms, or when he distinguishes one liberated soul from another, though they are all equal and similar in respect of space and time and the other accidents of existence, he must be able to notice some particular mark or speciality in each which serves as the basis of his knowledge of distinction.

The assumption of the existence of such particulars inherent in the permanent reals is unwarranted and has been rejected by the Sāṃkhya-yoga school. The Yoga philosophers seem to admit a substance, a real cosmic object which is the *moment* – or to put it another way, the “duration-filler” which in one aspect, in the eternal mutation of things, is an *event* and in another aspect is *generic power* manifested in the ceaseless evolution of *Mahat* in the constant whole of *Prakṛiti*.

The question of the existence of time-in-general comes in for consideration in a scheme of evolution as part of the general problem of the mutation of the reals. From the common-sense point of view as well as from the scientific all things are subject to a three-fold change. Our understanding demands the fulfilment of three conditions in a thing which claims to be *real* in the cosmic sense. By a *real* is meant not the eternal substance but the unstable mode, a product of evolution. The first characteristic of a real is its capacity to reveal itself by rising into prominence in

the field of consciousness. The existence of a real may remain undetected for ages by unillumined minds but it will be perceived by scientific and Yoga-disciplined intellects.

In the next place a real must be a material or corporeal substance capable of producing an effect or series of effects. Thus it is easy to distinguish an object possessing materiality from an object devoid of materiality. We immediately recognise the existence of matter when we see the table in our dining room or the blazing fire in the stove of a locomotive, and we differentiate and distinguish between such perception of materiality and illusory or miraculous things. For instance a young lady may be told that her fiancé has suddenly developed a pair of horns and has gored to death all the servants of the house. The young lady will certainly not take this statement seriously either she will regard it as a joke or she will think that her informant is mad or dreaming. In other words her mind will apprehend a distinction between a real phenomenon and an illusory fabrication of mere fancy. Lastly a real must show (a) qualitative change (b) variation proportionate to duration and (c) intensity limits — maxima and minima (*ulpattimat dra vyatya dharma laksana avasthā yogitra ādayo api atantya tuchchhā gagana nalina naraṁśhān ādi vyābrillās sattu hetava udāhāryās*). By qualitative change we here mean the evolution of form from undifferentiated matter e.g. a marble statue of Homer is the evolution of form from inorganic, undifferentiated earth, a cow is the evolution of form from organic vital matter. From the state of undifferentiated earth up to the finished statue there is a certain duration i.e. a period during which the change reaches its final form — it is this which we have called 'variation proportionate to duration'.

This period or duration corresponds to our time division of past present and future. Characterised by duration marks an object is differentiated in perception from other objects having other periods connected with them.

A manifestation or phenomenon or event is only a projection a shooting out a moving energetically forth. What manifests itself in the actual present already pre-existed,

for no substance can grow out of non-entity nor can a substance or force be ever completely annihilated. A manifestation or event which is now present is not disconnected with what has been and from what is yet to be, for the generic form of things becomes specific in the period yet to come. In other words the development of forms that is in process, to be materialised in future is only a special aspect of a general character or principle of the primary substance.

What we call an actual present manifestation or event is the emergence of the underlying nature of the thing in itself, the coming to the surface of the generic form. This implies the suppression or disappearance of the individual form that manifested itself in previous moments. The past *form* of things (as distinguished from the *matter* of things) does not exist in the present. Things only alter as to their conditions — not as to their essence. Hence a condition of a thing is the function of its essence. A condition is a superficial aspect and reveals itself to us integrated with time notions. It is impossible to conceive that the three conventional time marks should be present simultaneously in one and the same individual appearance. What is possible to imagine is the realisation in thought in successive periods of the presentation of a thing's phenomenal form through the activity of the conditions which manifest it. It is not difficult to observe that in all manifestations there is a duality of forces operating — the one hidden the other apparent — the two being mutually antagonistic. For instance a state may be carrying on war upon other states while revolution is brewing within its own borders the manifestation of which in future may mean the collapse of the state. Yet it is not difficult to imagine that the purpose for the fulfilment of which the state was originally suffered to represent the wishes of a particular section of society was gradually and imperceptibly materialising itself by means of both aggressive war and internal revolution. Here we find that the active opposition of two mutually antagonistic forces may be intrinsically in harmony with and what is more the furthering of an original purpose lying embedded like

a foundation stone at the root of human society. At each stage in the progress of war and revolution the inner purpose is moving on in the direction of the intended goal. The incidents however painful and heartbreaking are like the rungs of a ladder or the planks of a bridge serving merely as the path to a far off destiny.

The three time forms through which manifestations events histories are presented to our mind now appear to us in a new light viz that of the moving of a purpose towards its intended object. Reality is purposive not temporal. The collocation of circumstances and the order of incidents are instruments for the fulfilment of that purpose. Each minor incident in so far as it is indispensable for the effectuation of that purpose has a place in the economy of the whole. What appears to be accidental is a limb of the Universal Law.

A mighty sea going vessel may have much that is precious and beautiful in its cargo but without ballast the proud ship may turn turtle. What is called ugly and evil may be compared to the New Zealand shrub Tutu or Tupakilī whose black fruit yields most delicious wine while the seeds produce a most deadly poison like strychnine and the bark the astringent tannin.

The universe is the evolution of a grand purpose. There cannot be a more hopeful view of Reality than that it is capable of actions for fulfilling the purpose of the Self (*Purusārtha kṛiyā kṣmam satśya bhavas sattva tanmātram tanmattvam*).

What is called in Hindu metaphysics *Sattva* or the Existent Absolute as functioning is the abstract form of Purpose. *Mahat* or the Great Thought Principle is the embodiment of a Purpose. Life whether on the plane of the six senses or on the plane of spiritual self realisation is an energy guided by itself for the realisation of that Divine Purpose. Whose purpose is it that our physical life is urged on to fulfil? It is the Purpose of the Self – the Absolute Real Divine Self – the *Purusha* as Kapila calls it.

Hence Reality is defined as existence capable of acts fulfilling a purpose of the Self the *Purusha*. Non existence

is that which has no *worth*, no *value* as regards the capability of actions for fulfilling the purpose of the Self. Such a purposive Reality is itself *timeless*. The Self is timeless, its purpose and the instruments of its realisation are also timeless. What are these instruments of realisation? The Universe and all the forces that it contains. What is this Universe ultimately composed of? Of *infra atoms* and *infra atoms* as such are not particularised by time.

Neither are *infra atoms* to be conceived of as determined by time through the medium of phenomenal forms, which have their birth in *infra atoms* for an *infra atom* must be regarded as transcending the sub latent state — corresponding to the past, the actual phenomenalised state — corresponding to the present, and the potential state — corresponding to the future. The *infra atom* being something definite and positive no question can arise as to its being free or not from some indeterminate, indefinite state. Although we hold that atoms transcend the three states of matter — the sublatent, the actual and the potential — we do not mean that atoms are to be regarded as absolutely blank and unproductive. *Infra atoms* are the essence of all phenomenal and individual forms. Though different from the phenomenal forms they are the root of these forms. As an atom in itself it is not of any service to the Self, as phenomenalised forms it is of service to the Self. A house is serviceable for the purpose of living — not so the atoms which compose the bricks.

Man's conduct is regulated by the notion of relations subsisting between concrete wholes and aims. His belief in the properties of natural objects as suited to the working out of his motives is the root of his social and industrial behaviour. Take away this belief and there will no longer be any human activity. Belief in life is nothing more than the conviction that our ends are by Nature fulfilled.

Consciousness of end is the pre requisite of the consciousness of belief in the source of the valid idea. By "source of the valid-idea" are meant the logical processes of thought which determine the truth of our cognitions and perceptions. Such logical forms — the axioms underlying deduction and

induction — are pre requisites or necessary conditions of all determinations. Like the notion of purpose these universal determinations, valid concepts fundamental notions, first principles — are timeless. The logical impetus lives, ever wakeful, within the heart of Purpose. Reality being the object of the logical quest, is only a moment of it, is the form of it, is identical with it.

There is a necessary relation between the *Gunās* or reals and their modifications. We have now to consider through what machinery the reals develop themselves as manifested effects. We have seen that "fitness to fulfil purpose" is the best definition of Reality. The causal substance externalises itself as an effect manifestation. Logically the effect is a power inherent in the generic cause. Hence a cause is always limited by its effects. There is then a pre-established harmony in our universe of matter and spirit. As broken arcs form part of a circle so each manifestation is an illustration of the Law of Pre-established Harmony (*yogyā vacchhinnā dharminas saktireva dharmas*). A quality is a power of the real determined by its Pre established Harmony. The machinery then that we are in search of, through which undifferentiated matter becomes the ordered cosmos, is the Law of Pre established Harmony (*yogyā* — vide Vyāsa bhāṣya III 14, Patanjal Sutra, also Vācaspati's Tattvavaiśārady). The whole universe therefore becomes luminous in the light of this idealistic philosophy which claims to explain it in terms of Purpose, Pre established Harmony and Intended Goal. *Purusārthakriyā* is action fulfilling a purpose of the Self, *Yogyā* is Pre-established Harmony, *Artha* is Intended-Goal. Look around you and see if each object in the universe does not tell you the story of the reason for its life activities. All things are as if by a golden chain entwined. In the Self lie all the worlds seen and unseen, like shining pearls strung together on a thread. Thus in the light of Pre-established Harmony we discern in the straw, for instance, the potential existence of paper, waiting for a Kālīdāsa to inscribe upon it the sad story of Sītuntalī's life in the shaded grove of the Hermitage. This doctrine of *Yogyā* or Pre-established Harmony, also help us to under

stand how past, present and future are mere names for three kinds of change to which matter, every thing and every happening, is subject, "present" is the name for that aspect of matter in which it is presented to our consciousness as passing through its peculiar functional activity and is called *udita* or "rising up above", "past" is the name for that aspect of matter in which it is presented to our consciousness as having come to rest by completing its peculiar functional activity and becoming integrated with memory and is called *sānta* or "gone to rest", "subsided" and "future" is the name for that aspect of matter in which we imagine it to contain the essence of everything and is called *avyapadesya* or "indeterminato"

To make this point clear it has been suggested that as the generic property or common form of substance is never destroyed it is to be inferred that the essential substance enters into the composition of *particular* and *individual* modes. Thus primal matter enters into the composition of the five elements and the five elements enter into the form of vegetable organisms, which in their turn, go to evolve animal bodies. This principle of transformation of matter and transmutation of species is named "the indeterminate state of the reals" and is formulated in the words "all things contain the soul of all things" (*sarvam sarvātmaṁ*). The mightiest is never absent from the minutest. The individual is an expression of the Universal.

The world is a great melody of which rest, play and hope are the three component parts. Out of the gloom of night emerges the light of dawn. There is no sharp distinction between the universal and the individual, between substance and attributes, between matter and form. It may be questioned if, according to the law of Pre established Harmony, every object contains the substance of every other object why do we not experience the manifestation of all objects at one and the same moment? The answer is that causal matter can only function under given conditions. Our empirical mind can grasp a manifestation only when it appears associated with (1) place (2) period or season (3) concrete form and (4) initiating antecedents. For instance (1) Rice

induction — are pre requisites or necessary conditions of all determinations. Like the notion of purpose these universal determinations, valid concepts fundamental notions, first principles — are timeless. The logical impetus lives, ever wakeful within the heart of Purpose. Reality being the object of the logical quest is only a moment of it, is the form of it is identical with it.

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It may be asked how we are to think of time with regard to our length or span of life — for time does not enter into our scheme of Purpose. Pre established Harmony and Intended Goal. If this be granted how is rebirth or reincarnation to be explained? It is one of the fundamental axioms of Hindu metaphysics that we are not new born into *this* life nor is *this* life to be our last, and yet how are we to fit in our theory with a conception of a series of births *before* and

physical birth on the one side and physical death on the other

All the pains and pleasures and incidents of a lifetime appear to the mind of the dying man as one single impulse of sensation, one point of thought into which is crammed and condensed a whole gallery of pictures. After death this compressed impulse thus intensely condensed thought point — like an infinite line contracted into a geometrical point — becomes rigid and causes one more birth. The new body produced by the previous *Karma* receives its impressions and experiences and duration of life from that intensely condensed thought point of the last moments of the dying man. Just as a long span of life appears to the dying man not as so many days and months and years but as a single moment of present experience, actually present, *the now*, so when through True Knowledge the Yogin is liberated from the *Linga Sarira* the Self sees at one glance the shadow of the *Linga Sarira* incarnated into an infinity of physical or superphysical bodies but It does not see these births in time order of past, present and future of before and after, of new and old.

From this it is evident that both from the standpoint of the normal psychology of the dying as well as from that of the transcendental intuition of *Yoga*, time, in the sense in which we *infer* it in our waking state, is a non-entity. In waking life time order is never a direct immediate intuition but an *inference* from the movement of objects.

It is said that Newton saw an apple falling, no he never could have seen the *falling* — what he saw was first an apple yet to fall and then a has fallen apple. The inference of the *falling* of the apple was an after thought. And yet perception is always a *present* a *now*. Shall we say that the perceiving mind necessarily perceives the object in the present moment because the process of perception has on the one side the perceiving mind and on the other the perceived object? Future and Past are the terms which we get when we reflect on the contents of our experience. We focus our attention on one image at a time. The image which is now in the field of vision becomes the starting point from

which the mind travels back to the memory image and labels it as past. The memory image has a tendency to coalesce into the present perceptual image, which latter but for this tendency could not be interpreted by the mind. This process of a memory image surreptitiously fusing itself into a percept of the present gives rise to the illusion of time. Recognition of a thing means the cognition of similarity with a difference. The observation of similarity with a difference is implicit with the illusion of "pastness" or "time gone before now". The "future" also is a mood of the imagination, an expectation that provided the conditions remain the same the same object will continue to display characteristics of similarity with a difference. But in as much as perception, or cognition — even though it varies, sometimes in the form of recognition, sometimes in the form of expectation — can only be a *present* process, a thing of *now*, of this *moment*, past future or time is only an illusion. The moment or *Ksan* alone is real and is inside our experience. The function of the human understanding is to correlate perceptual images with space, time and causality. It is to be noted that there is a subtle hierarchy of values by which the understanding judges the relative rank of these three modes of correlation. The understanding questions first the *raison d'être* of an event or phenomenon, this *raison d'être* is the end aimed at by the understanding and becomes for it 'l'objet d'une recherche particulière'. The explication of this reason is the *where*, *when* and *why* of the event. No sooner do we hear of a sensational occurrence than we ask "*where* did it happen?" and then "*when* did it happen?" Are we satisfied when the newspaper tells us for instance that it happened in Drottningsgatan, at 5.0 o'clock in the afternoon? No, the mind questions further. Why? Why on earth should such an event take place? In this knowledge of the "*why*" lies the satisfaction of our quest, for the '*why*' of a fact is essential, the "*when*" and the "*where*" are mere psychical stimuli for making the "*why*" a vivid all-mastering impetus in our mind.

When we know the answer to the "*why*" of the fact we feel that the "*when*" and the "*where*" are accounted for,

but the opposite is never the case. Hence of the three modes of co relation the understanding attaches intrinsic value to the *cause* of a fact or event or phenomenon. Compared to the cause the value of time and space pales into insignificance.

Cause is related to effect. Now between cause and effect there is the relation of co existence — not of sequence. The effect is the power of the cause and therefore, power being forever present in the causal substance, effect is already present in the cause. There cannot be an interval between cause and effect, for all happenings are but simultaneous co-effects of a cause in general. A Sanskrit poet describes the morning by saying "the light from the golden gates of the East awakes the drowsy world". What he means is, in logical language, that all the numberless events which we observe in the first part of the day are simultaneous co-effects of a cause in general viz the sun's rising. The rising from sleep, the feeling of freshness, the gentle breeze, the colour on the hills, the activity in the pursuit of life's business etc are all co effects of the appearance of the sunlight. The notion of sequence is born of our belief in time as a Real series of "before" and "after", which is illusory, for just as the notion of cause cannot be deduced from the notion of space, so the implications of the notion of time cannot be applied to the notion of cause, which we have shown to be more fundamental and primary.

We shall now turn to the question of reincarnation in its relation to our conception of the *Ksan* or moment. We have said before that the existence of the moment comes within the sphere of consciousness in the light of our conception of life. This life — the span of which is diversified by a multiplicity of heterogeneous events — appears to our mind during the period of our active living as a series of endeavours for the realisation of a series of ends, at the moment of death however the dying man sees only one Ideal realising itself. He does not feel a long or a short life lived, nor so many experiences crowded into so many days or years. Thus the truth of the living is contradicted by the truth of the dying. While in the midst of physical life all our

pleasures and pains, our hopes and retrospects are spread over a space of time, this arises from our discriminating between memory of the past and imagination of the future. In reality the subconscious mind sees no distinction between memory and imagination and therefore it does not see any distinction between past and future. Only the present, within which consciousness is facing and discriminating sense-data, is the real *moment* intuited by the Self. At death the Ideal, which during the period of life activities has been veiled by the sense data, emerges in its integral unity, comprehending within itself the manifold of conduct and character.

Thus from the foregoing it is plain that this present life is not like a stream of activity moving on the plane of time but, from the standpoint of the deepest self, an Ideal, fulfilling itself through the instruments of conduct and character in becoming. Each one of us is approaching an ideal and at death the soul sees the Ideal more or less vividly: when it sees the Ideal very vividly it implies that the Ideal is greatly realising itself, when it sees the Ideal faintly it implies that the Ideal is least realising itself — almost resting. The process of the realisation of the Ideal is punctuated by progressive endeavours and restful play. What appears to be negation of progress is in reality restful play. When you are feeling disappointed or depressed do not fail to drink of this nectar of wisdom. Life is progress and play. To me the most glorious chapters of the book of life are radiant with the meaning of Progress, and the saddest and most inglorious no less luminous with the significance of Play.

We have one life, but many births and many deaths. The reason is that the Ideal is one but has many aspects and varieties. Let me call the ultimate goal of all lives the "Ideal" and the object of each life its "aim". As the Ideal is one but the aims many, so Life is one but births are many. Now the Ideal is Redemption or Emancipation or Liberation, while the 'aim' is the purpose of living, serving to prepare us for the privilege of receiving the blessings of Liberation. The serving of a particular aim brings us nearer to the Ideal. Suppose that in order to be liberated a soul

must perfect itself in such virtues as charity etc such devotion as love for God etc such wisdom as true intuition etc and such upliftment as "comprehension and permeation of the whole" etc and suppose further that to be perfect in these aims - viz virtue, devotion, true intuition and upliftment - an infinity of lives has been found necessary, it follows that the soul cannot but choose to incarnate itself and to be reborn many times in order to attain the Ideal of Liberation. Now if a soul can perfect itself in all virtues etc in one life, as Suka deva did many rebirths for him are unnecessary. This has given rise to the theory of one life and the theory of many lives - the two do not contradict each other. We read in the Jātakas for instance how Gotom, the Buddha, chose one virtue in which to discipline himself in one life. In each life he chose one virtue - e g friendliness, compassion, fidelity, contemplation etc - and perfected himself therein, until he reached the Highest *Nirvana* whence there is no return. Thus the theory of many births since it does not imply many lives does not point either to the existence of time - as past and future.

Life is a continuity of conduct. It is not broken up by quantitative periods but is variegated by qualitative duration, intensive parts. In one moment of intuition are taking place countless births and deaths, the rise and submergence of hemispheres, the projection and dissolution of innumerable solar and sidereal systems. All events and transformations are the manifestations of a Law situated within the heart of *Avyakta* and therefore actual - in relation to the moment of intuition - but never actualised by the soul or *Purusha*. The dance of atoms, the vibration of ether, the tremor of electrons and the pulsation of the heart are episodes in the evolution of the drama of the Universe. All have been and are and will be. The Self stands concealed in its own invisible light for these suns and stars and flowers to come forth with their message of glory and melody and fragrance for the joy and deliverance of humanity.

Such were the words of the Ācharya, Śrī Ānanda, Sishya of Bhagavan Śrī Guru Paramhansa Parivrajaka Āchārya Swāmi Sivanārāyana, to the children of Uttar Kuruvarsha,

the aurora-crowned land of Freedom and Peace, setting forth the teachings of the Rishis and the Dārsanikas and the Sannyāsins of *Brahmarsidesa*, the home of Wisdom and Righteousness, watered by the holy streams of the *Sapta-sindhavas* and the *Gangā*, and having for their aim the interpretation of *Ātman*, the True, the Real, for man's attainment of perfection, wherein this is the Third Lesson entitled:

Spiritual Naturalism of Rishi Kapila.



FOURTH EVENING

I

Every individual thing in Nature points to something else Does Nature, as an aggregate of individuals, point to some thing beyond herself? Again, a discrete object is understood to possess some utility for us What use can the whole Universe be said to possess? We may ask the same question with regard to words and language Each word in a sentence refers to some idea, its function being to contribute towards making the sense complete, but may we not ask what language as a whole tends to demonstrate? The question is, what is the metaphysical implication of language? In other words does language as a whole i. e. as a repository of words of all kinds, prove anything of the nature of the Real?

We shall consider the question in the first place from the standpoint of the self determination of Reality and in the second place - by analysing the whole field of the psychology of language - we shall show that language points to the reality of a Self existing Being, everlastingly true

Let us consider the second problem first All words can be brought under four heads viz (1) genus or universal class (2) attributes or adjectives (3) substances or substantives (4) actions or verbs All words denoting general concepts, such as "animal" or "being" come under the first heading There can be no individual which cannot be referred to a class In grammar a collective noun may indifferently stand for the individual or the group, for the singular or the plural Take for instance the following two sentences "Brahmans are to be honoured" and "The Brahman is to be honoured" Here the plural as much refers to the class as does the singular, and for all practical purposes both forms are equally correct

The second heading viz "attributes" can be predicated of the genus, for an adjective expresses an attribute belonging to a word expressing substantiahty "Whiteness" is an attribute of "milk", which is a generic term Degrees of attributes do not make any difference as to the applicability of an adjective to a substantive, for an attribute may vary from the highest to the lowest This latter is what we wrongly identify with negation

Thirdly, words indicative of substances may be either mental or extramental or supernatural The import of a substantive is to indicate the existence of something which has some relation or attribute or action, and lastly, under the heading of "action", we include words indicative of process, change

All these four classes however can be brought under one heading viz "existence" or the highest and ultimate Reality in which Thought is one with Being, for genus, attribute, substance, and action can have nothing in common except existence Take the simple sentence "Here is a book" What is the purport of the sentence beyond the affirmation of the thing called 'book' in a particular place and time? It is well to remind ourselves at this stage that a verb is nothing but a noun in the sense of existence That this is so is clear from the Sanskrit *Asmi* = "I am" Here "am" refers to the existence of a person In fact an action properly understood is an affirmation of the self-existence of reality In the oldest grammar of the Sanskrit language a noun is defined as a name which signifies existence, and a verb as that which manifests being, which also is the root which nourishes words (*Jan nama yena abhidhātī sattam tad akhyatim yena bhivam sa dhatuh*)

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As the existence of the individual is inextricably associated with the existence of the universal so each particular word has a universal function This universal function of language is to point to the existence of the Ultimate Reality viz God

It may be asked how words, which are mere physical sound vibrations, appearing and again disappearing, can

indicate the existence of the Ultimate Reality, which must be regarded as conscious? The answer is quite simple. It is admitted that a word consisting of mere letters of the alphabet, which can be heard and in the written form, seen, has no sense which is immaterial. Consider the meaning of such a word as "matter". This word has a certain pronunciation and can be written on paper, in this sense it is physical, but it implies a state of consciousness—the feeling of materiality of hardness, impenetrability etc. It is these attributes that matter for the mind. Otherwise the word would mean nothing and would be indistinguishable from the creaking of a boot or the crack of a whip. In the same way language gives us the knowledge of existence which is both real and conscious. Thus the philosophy of language has for its object the demonstration of the existence of the Universal Conscious Being.

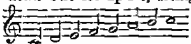
The relation between Ultimate Reality and language is thus expressed. Supreme Reality is the object denoted by all words and It is identical with the word. The relation of the two however, though in the last analysis one and identical, varies, as does the relation between God and man.

This leads us to the consideration of the first point viz the self-determination of Reality in language.

The way of understanding any object in Nature is to discover the fundamental idea which governs and develops the parts. For instance the animal organism can only be understood if we can grasp Life, which is its central inspiring reality. The purpose of each organ composing an animal body is to bring freedom and satisfaction to Life. Life lives for itself, not for the hand or the foot—this is quite an old story. That Life lives for itself is most glaringly shown by the fact of death, for death means that Life no longer finds its freedom and satisfaction in being associated with the physical organs. Death occurs because of the free will of the subliminal Self. So also birth. Thus it is plain that the illuminating idea of the self activity of Life explains the animal organism. From this we deduce two principles (1) that Reality, conscious and blissful, exists and (2) that its self determination appears to us as development or change.

All words and the changes they undergo are to be regarded as the manifestation of the Spirit through the medium of Sound. This idea is beautifully expressed in the Veda, where it is said "Four are its horns, three its feet, two its heads and seven its hands, roars loudly the thrice bound bull, the great God enters mortals" (Rīg Veda, 4 58 3)

The four horns are the four grammatical categories Nouns, Verbs, Prepositions and Particles. Its three feet are the three Tenses. The two heads imply the eternal and the temporary words, distinguished as the "manifested" and the "manifesting". Its seven hands are the seven Cases. "Thrice-bound" implies the three organs whose functioning is necessary to the pronunciation of words. The metaphor "bull"

music is dead but its spirit, rising Phoenix like from the ashes of , looks out into the vastness of eternal joy

The Stream of Words is ever dowing towards the Ocean of Being, the Brahma of eternal Joy. On either bank stand the pyramids and palaces of Poetry and Drama, the cottages and hermitages of Science and Philosophy. All the diverse arts and institutions of civilisation can use but little of the mighty waters of this perpetual river — none can ever exhaust them. The Stream of Language is perennial, inexhaustible, as ever flowing as Life itself, and like Life it can neither give its all nor can it have permanent relation with its surroundings. It has quenched the thirst of countless poets and philosophers and orators and still flows on to satisfy the yet unborn thirsty lips still sleeping in the womb of time.

Words do not live merely for the sake of being mouthed and uttered and heard, for they would not thereby yield any sense. Their destiny makes them live on beyond the twitching of the muscle and the tingling of the nerve. They live because in them, above them and beyond them throbs the limitless Consciousness. Therefore it is said that this limitless Being reveals itself — like a flash of light infilling space — through the harmony of poetry and prayer.

This revelation of the Infinite and the Eternal through the mirror of language is what I call the self determination of the Universal Spirit within the Universe of words.

What is the origin of language? Is it invented by man and are meanings fixed upon words by agreement or social compact?

All questions as to origin are lost in obscurity. It has been suggested that it was from the birds of the air and the beasts of the field that mankind learned to speak. According to this theory all names are imitations of the sounds of birds and beasts or of natural objects. For instance the Sanskrit word for "crow" is "*Kaka*". Now the word "*Kāka*" may be said to be onomatopoeic in imitation of the cawing of the crow, but it can be derived from the root which signifies "contempt", and "*Kaka*" means "the despicable bird". Or

take the word "*Salila*" which means "water" and is one of the most primitive of names, expressing as it does one of the most vital needs of man. It cannot be said that this word is derived onomatopoetically from the sound of dowing water, like "*sala sala*", for "*Salila*" is derived from the root "*sri*" meaning "to go", hence it refers to the attribute of "going" or "moving" or "flowing". "*Byāghra*", "a tiger", is derived from the root "*ghrā*", 'to smell', or 'scent'. The name of the tiger is not derived from the sound it utters from its growl or roar, but from its predominating quality viz the sense of smell, that being the most powerful faculty of the tiger.

The number of names in a language which can properly be regarded as onomatopoetic is exceedingly small, and even these can be traced to primitive roots expressing some attribute. And what of the vast number of names which by no stretch of imagination can be considered to be of onomatopoetic origin? It is putting the cart before the horse to say that the product is prior to the cause of production. There cannot be any imitation unless there is the faculty of imitation and this faculty is mental. There cannot be any language unless there is the desire to speak and the desire to speak will be frustrated without the knowledge of the sense of words. Why should speech, man's greatest glory, have been learnt from the animals who have no speech?

Even if we admit that some words originally came from the world of animals these theories, to be convincing, should be able to show that there are savage races in Africa or in South America or in Polynesia who even to-day are learning their lesson of language from the birds and the beasts. But travellers and anthropologists tell us on the contrary that even the most primitive languages possess the highest abstract terms.

Neither do we think it possible to prove that language has been invented by man, or that meanings are attached to words by the common consent of society. We cannot conceive of a time when man was mute like the stones. Can anyone say that the human being at some very early time was as speechless as an earthworm or an oyster? If an

enthusiastic ultra Darwinist claims the origin of man from the earthworm we shall answer that the earthworm was an earthworm not man — the bookworm! And if we admit that man was speechless at some distant period of history are we then to think that one fine morning the cave man woke up and to the intense astonishment of his wife suddenly exclaimed in articulate voice Good morning my dear It is difficult to imagine such an abrupt jump although abrupt jumps in Nature are not unknown

Human consciousness has always been vocal and has expressed itself in phonetic terms The most primitive phonetic term is not a single word conveying a single idea but a phrase expressing a multiplicity of images and thoughts

Such a phrase may be a single phonetic unit short or long In very ancient times the Vedic monosyllable OM meant solemn affirmation and respectful assent equivalent to yea verily so be it A customer would ask the merchant Have you got new wheat which you can sell me? The merchant would answer Om meaning Yes sir I have got the wheat you want and I am prepared to sell it to you Thus the phonetic unit Om stood for the whole phrase As a symbol of affirmation it came to stand for the existence of God so that if anyone uttered OM he was understood to be a worshipper believing in the existence of the Ultimate Truth and Reality

But this does not mean that language began with monosyllabic interjections or that the original words were such though this view has been held by some philosophers Simple interjections such as oh ah etc only express simple feeling but how can actions substantives and attributes be expressed by simple interjections? We can infer the feeling of anger or aversion in a dog or a horse from their uttering peculiar snorting sounds but the stately palace of language cannot have been built up on such foundations In fact language properly so called is a perpetual refutation of interjectional exclamations and would be none the poorer if all interjections were to be eliminated from it

If we carefully examine the history of language we cannot but be struck by the operation of a law guiding and deter

mining the form of words This law we shall call *differential integration of the phonetic unit* All highly developed languages pass through certain stages The first is the monosyllabic stage, in so far as we may at all apply the term "first" to Nature's processes, and language, being perpetual, is also a process of Nature By the monosyllabic stage we mean the stage in which concepts are expressed in *Dhatus* or primary roots like *asa* = 'to exist', or *da* = 'to give' This *Dhatu* or primary root possesses the inherent power of integration and attracts to itself inflections, prefixes and suffixes just as an atom of oxygen attracts to itself other atoms or molecules For instance the root *asa* attracts to itself the suffix *mi* and becomes *asmi* to indicate "I exist" and the root *da* by the same process becomes *dadāmi* This power of integration the root never loses The next stage to be noticed is one in which it is found necessary to combine two or three roots in order to express one idea or thing E g the root *bhu* means "to be", it becomes *Bhuvana* to express the idea of the "world", but if we want to say "the Lord of the world" we have to bring two roots together viz *bhu* and *pa* which then form the word *Bhupati*, "king" Again if we want to say "a mountain tree" we have to bring three roots together viz *bhu*, *dhri* and *jan* and form the word *Bhu dhara ja*

Thus we see that roots possess the inherent power of integrating with other roots During this process a root loses some part of itself and undergoes phonetic change together with change of its original meaning This change of meaning and form may be called differentiation of the root itself The process of differentiation can be clearly traced if we examine the languages that have descended from the original Sanskrit roots For instance the root *kr* 'to do' becomes in Sanskrit *karomi*, in Prakrit optionally *karomi*, *karemi*, *kalemi*, and in Bengali *kari*, *karitech*, or *karchi* Or take the English word "name" There is much dispute as to the derivation of the word "name" Some say that it is derived from the Sanskrit root *jñā*, 'to know', while others derive it from the root *mnā* and others again from the root *mn* In all the dialects derived from Sanskrit it has preserved its form e g

Sanskrit *nāman*, Zend *naman*, Greek *onoma*, Latin *nomen*, Italian *nome*, French *nom*, Slavonic (gen) *iment*, Gaelic *ainm*, Goth *namo*, Icel *nafn*, Swed *namn*, Dan *navn*, Angl Sax *nama*, Dutch *naam*, Gorman *Name*, Eng *name* etc. As an example of differentiation and integration we may take the English personal pronoun "I" which comes from the Sanskrit root *aḥam* through Zend *azem*, Greek *ego*, Latin *ego*, Slav *az*, Lith *acz*, Goth *īl*, Germ *ich*, Icel *ek*, Swed *jag*, Norw *jeg*, Gael *mī* etc.

From a study of the *Dhātus* or primary phonetic units it becomes clear that words stand for states of consciousness. Hence a *Dhatu* stands for a universal notion which can be applied equally to indicate a class of attributes. For instance the root *bhu*, "to be", when used as a noun would indicate any individual thing possessing the attribute of existence. It may be asked whether proper names are also attributive. We answer in the affirmative. The Sanskrit name *Rāma* is derived from the root *rama*, "lovely", "pleasant", "glad". In Hebrew all proper names are attributive. Such names as *lapi* (monkey), *taru* (tree), *mānab* (man) are all derived from significant roots.

The soul conceives things in their universal aspect. In our conception of the individual we bring down from the sphere of the universal a power which we impress upon our individual percepts. There is nothing individual in which the universal is absent. Take the name *divasa*, "a day". It is derived from the root *div*, "to shine". When we think of "Sunday", for instance, we regard it as an individual day, but it is a "day" because it is 'bright'. "Brightness" is a universal quality, hence the names of all objects possessing brightness are derived from the root *div*—e.g. *diva*, "heaven" or "sky", *divākara*, "the sun". Our subconscious mind thinks of the universal at the very moment when our surface mind is attending to the partial aspects of a thing denoted by a name, so that when to all outward appearance we seem to be only conscious of the individual we are in reality viewing the universal. This is probably the psychology underlying our custom of naming children. Take any Hindu name such as "Surendra Nath Bandyopadhyaya". "Upadhyaya" means

"teacher", "Bandyoghati" is the name of the place where the ancestors of the child lived, "Nath" means "lord" or "owner", "Surendra" means "Lord of the gods" The first part of the name expresses a universal concept viz "God", which is conjoined to the name of the state or property where the family of Brahman teachers settled Hebrew names such as Daniel ("God is judge"), Elijah ("God is Lord"), Elisha ("God of salvation"), Eva ("life") all show the underlying universal concept The English "Nell" or "Nelie" has Greek parentage in "Helena", which means "light" To think of the universal as individual is an illusion from the grip of which our linguistic faculty cannot free itself This process, which involves the embedding of the universal in the individual, is also to be observed in biological nomenclature In naming a plant or an animal scientists mention the name of the genus as well as that of the species

Human reason is externalised in words and since we cannot say that reason can be divided into two compartments, one universal the other particular, one total the other unit, one general the other special, we cannot expect to find any trace of duality in what is, so to speak, its reflection viz words Thus in the Veda *Vāk*, or Word, is conceived to be the daughter of *Brahmā*, the Creator

The nature and function of *Sabda* was probably first discovered by Jaimini, the reputed founder of the Mimamsa school of philosophy We have used the Sanskrit word *Sabda* in the absence of any English word which can do duty for it By *Sabda* is meant not only "word" but the *sense of the word* as well, and since every word connotes an attribute and denotes a thing *Sabda* also stands for both these Further *Sabda* implies the intention which the speaker has in his mind when he utters a word as well as its complete understanding by the hearer, and lastly *Sabda* is used in Sanskrit philosophy in the sense of the medium through which the creative will of God materialises as the manifold of the universe

Hence *Sabda* implies not only human language but also the language of God, without which, according to our theory,

there would be no rational creation at all. It is thus plain that *Sabda* cannot be used synonymously with "word", as has been done by many oriental scholars, neither can it be translated as "language", although both "word" and "language" in their psychological and metaphysical interpretation come under the term *Sabda*.

We have said elsewhere that *Sabda* arises in the ether and is perceived by the sense of hearing but we must bear in mind that *Sabda* is not *produced* in the ether in the same sense in which the apple tree is produced in the earth, there is no causal connection between ether and *Sabda*. By ether we do not mean the hypothetical imponderable substance which is supposed to fill space. We make a distinction between *universal ether*, which is still and motionless, back of the atmosphere, and *space*, which we associate with our sense of orientation. We shall say that we perceive rhythm, the melody and the harmony of *Sabda*, through the functioning of the cochlea, whereas we sense the quarters, or points of the compass, through the otolith organ of the auditory mechanism. It is well known to students of physiology that extirpation or disease of the cochlea produces deafness and the loss or destruction of the otolith organ and canals brings about disorders of orientation. Indeed a man or an animal with these organs mutilated is so destitute of the spatial sense that if crused to lie down in the dark he is unable to rise up again until a light is brought. Seeing, by itself, is not productive of the sense of orientation, it is auxiliary to it, and the auxiliary organs cannot be trusted singly.

In the same sense taste and smell are closely connected, flavour being dependent upon both. Taste can act only at the shortest distance, whereas smell can act at a great distance, so that we may say that smell is "taste at a distance". The truth of the whole matter of our physical sense perception is that behind and above our five senses we have a super sense, so to speak, the function of which is to sense at a distance.

Thus we can say that as smell is taste at a distance so hearing is seeing at a distance and that the super sense is

the fundamental sense of all perception. That this is so will be clear if we remember how when one sense is destroyed other senses become more acute. It is well known that deaf mutes learn to co-ordinate auditory symbols through observing lip movements and the blind learn everything through the development of the tactual and thermal senses. Even deaf mutes born blind (e. g. Laura Bridgeman and Helen Keller) are known to have learned all those things which they would have learned had they been born with normal sight, hearing and speech. These facts clearly prove the existence of another grade of consciousness viz. that which we have called the super sense.

The function of the super sense is to sense the sense of the cosmos. The poet of the Veda was called a Rishi because he could sense the sense of the cosmos, and this because the cosmos is made of such stuff as *Sabda*. The cosmos has arisen out of the eternal *Sabda*, it is composed of *Sabda* and by *Sabda* its evolutionary process is being guided. We men of limited perception understand a bit of it because we are endowed with speech and the power of understanding speech.

Sabda as universal rhythm pervades all creation, from the nebulae down to the particle of dust, and we can exactly sense the law of this rhythm as it embraces the infinitely vast and the infinitely small. The only reason why we can interpret the cosmic rhythm is because the connection of a word with its sense is coeval with the origin of both. There is a divine index finger brilliantly shining in each word. Anyone acquainted with the language in which it is uttered no sooner hears the sentence "the house is on fire" than he realises the situation together with the work of the next moment. "Help those who are in need" is a sentence, the meaning of which cannot be rationally understood except on the supposition of the existence of a transcendental moral order. "Worship God and love manland" is an injunction the universally authoritative nature of which is based on the assumption of its being a divine command.

The authority of one class of words viz. those called 'secular' words gives us the passport to the world of physical reality. Such words or sentences as "water is cold" or "fire

burns" do not carry their own evidence. The truth contained in the statement has to be confirmed by experience and conduct. There is another class of words and sentences which carry within themselves their own authority. These are the words of the Veda. They relate to the efficacy of the influence upon our soul of the moral and spiritual order of existence, for which we cannot hope to obtain any logical evidence. In support of those Vedic words which proclaim the existence of the Deity and the means of obtaining the lasting satisfaction of the soul we have no "scientific evidence", but it should be borne in mind that any logical evidence for the existence of an eternal order must be of an intuitional rather than of an intellectual nature, for no one can *prove* that in the Hereafter the virtuous are rewarded and the vicious punished, or that knowledge of and devotion to God is crowned by attainment of godly perfection. The physical sciences are silent on this point. What then inspires us with belief in the truth of such sayings as "holy living is the door to eternal life"? Is it because we are endowed with a conscience that we immediately perceive the truth of such sayings or because the words forming the sentence are in their very essence eternally existent, carrying within themselves the fire and the emanation of the Divine Will? We must have both a sense with which to perceive and a reality, the object of perception. Hence it is not sufficient explanation to say that our conscience enables us to perceive the moral order, for the moral order, working through the instrument of *Sabda*, which is co-eternal with it, must be there before the conscience can be stimulated to the awareness of it.

To this teaching of the eternity of *Sabda* many objections have been raised. The relation of word with meaning, it has been said, is conventional, determined by man, and is liable to error. A word has no existence either before or after it is uttered, its utterance as well as its perception being dependent upon the effort of the physical organs. Again, words undergo change, a root may be modified by means of prefixes and suffixes as well as by internal change. Further the sound of a word varies, it becomes loud or soft,

agreeable or disagreeable, according to the mood and effort of the person who utters it. It is of human creation and its meaning accrues to it through association. On all these grounds the Nyāya philosophers maintain that *Sabda* is non-eternal.

All these objections arise from a misconception of the meaning of *Sabda*. If by *Sabda* we mean merely sound (*Dhvani*) then these objections would appear to be justified. The phonetic part of a word is transient, because from the moment of its being uttered to that of its being heard there is only a definite time-interval. Although phonation, as far as our sense-perception is concerned, appears to be an element of *Sabda* it is not the whole of *Sabda*. It is quite evident that *Sabda* i. e. a word or a sentence, has a longer life than that of the moment of its utterance. What of the sentence uttered by the dying Cæsar, "Et tu, Brute?" It was uttered centuries ago yet do we not hear it still and will it not still be ringing in the ears of posterity a thousand years hence? Now at the moment of its utterance this sentence was heard simultaneously by all the conspirators present in the Senate, to-day every schoolboy and schoolgirl from Tasmania to Iceland hears it. Can we not imagine that the whole world would have heard that last groan of the Roman Emperor had there been no barrier between him and his hearers? The barrier is the inertia of air. Atmospheric air helps the radiation of sound in all directions but the ever-expanding concentric circles of waves become fainter and fainter. To-night I am speaking out to you what was uttered ten thousand years ago on the banks of the Indus. Do not these ideas, although not conveyed to you in the identical Sanskrit in which they were first uttered but in a language somewhat removed from the parent-stock — do not these ideas seem to you as fresh and new as if they were new-born babes of your own son? 'Old' and 'new', 'ancient' and 'modern', are magic words conjured up by our fancy.

Sabda, idea and word, is a thing of eternal present, like the sun, which shines perpetually though, on account of the global formation of our planet, all people do not see its rays at the same identical moment. No one will assert that the

into a complete state of somnolence I asked him to communicate the first verse of Kāhdāsa's Raghuvansa, to be reproduced by B in writing I asked A to repeat the verse very clearly six times, but inaudibly, within himself, so that I myself did not hear what he was saying as his lips did not move I then asked him to ascertain whether the verse had been correctly taken down by B On his replying in the affirmative I woke him and we quickly drove back to the lecture theatre and there found B fast asleep in his chair with the sheet of paper before him with the verse written on it The lines, instead of being horizontal, sloped upwards as though written by someone with closed eyes There was no punctuation but in Sanskrit we use neither comma nor semicolon but only the full stop There were some spelling mistakes but only in the case of vowels, short vowels being written long In five minutes B awoke'

(It should be noted that these young men were not Sanskrit scholars although a Brahman boy always hears Sanskrit in his home from his earliest childhood and must know a good deal by heart)

'Thinking that in this case the possibility of my having unconsciously influenced B was not eliminated, I undertook a second experiment

In this second case the sender was also a young man and the receiver or percipient was his father, whom I had once met, eight months before, although I then saw him only for about half an hour He was one of the higher officials in the Smuggling Investigation Department and was not at all the kind of man we should describe as "sensitive" or "attuned" It was at two o'clock in the morning that the young man put himself into the somnolent state, a time when his father, who lived at a distance of three hundred miles, was most probably asleep I asked the son to communicate to his father the following message "I should like you to accompany me to a place called B on Tuesday next by the night train If you can come write me a postcard to-morrow and on receipt of your card I will start from here and join you at K station" This was repeated six times inaudibly The effect was just what I had desired

but for a slight difference. The father dreamed that a well-wisher of the son whom he could not recognise was telling him to take his boy to B for a change of air, in order to improve his health. Three days later the son received a letter from his father saying that he was quite willing to take him to B that he believed it was a command from some invisible helper and that he would gladly obey it.

There can be no reason to suspect that the son secretly wrote to his father or caused any of his friends to do so, for it was afterwards ascertained that the father had the dream with the message at the very time that the son was sending it, and not only so but the son said at the time that he had succeeded in making his father hear the message and hoped that he would remember it on waking.

In this latter case there was certainly no conscious effort on the part of the father to receive the message, although we do not mean to say that there was absolutely no *desire* in the subconscious self of the father to think of the son, for the latter had not been in the best of health or spirits for a long time.

The difference between the two cases here given is that the first was purely experimental, all the conditions being pre-arranged, whereas the second was partly experimental and partly spontaneous. The second case shows that distance has no power to reduce the intensity of the telepathic impulse. All cases of telepathy prove conclusively, at least to those who have taken the trouble to study the subject in its scientific and metaphysical aspects, that *Sabda*, like the sun, is the universal power-house of thoughts, feelings, words and sound.

Human personality, subjectively, is pure consciousness, objectively, it is consciousness of words. We have no other approach to the subjective than through the portal of the word.

Analyse the thought or feeling of any single moment and you will find nothing that cannot be named. At the last moment of life when we look back over all the thoughts of all our days we see nothing but a map crowded with countless names. And when we stand on the threshold between

tongues and dialects become archaic and posterity disdains to mouth obsolete forms miscalled 'dead' words

I sometimes think that language makes a nation and not a nation its language. It is poetry that chisels the features of a race — not geography. Sanskrit fathered the Āryas, the land of the Saptasindhavas was their mother and nurse. Zend breathed the fire of life into those who sat at the feet of Zarathustra, Iran nourished them with the juice of pomegranate and *homa*. Philosophy gives life, art movement to a nation's instinct for self expansion. The Greek conception of art, of manners and of government is what the genius of the language of the Iliad and the Odyssey inspired them to embody. Words somehow captivate the brain and liberate the energies of the muscles, thus effecting special creation or destruction. Knowledge of the mystery of words and of intonation confers power upon the knower. Thus in ancient India the *Ritviks* — the chanters of Vedic hymns — wielded supreme authority over kings and emperors as well as over the masses. They ruled by their wisdom but of what avail is wisdom without words — words that burn and words that heal? The war songs of the Bards of Rājasthān kept the flag of independence flying through many a dark and tempestuous century over the ramparts of the hill forts of the Chānderis, the Sesodias and the Udepuris.

The phonetic aspect of words has contributed more toward the development of the communal instinct of humanity than has the interpretative aspect. The tones of words foster the heroic emotions of the human breast. Our perceptions of the spiritual essences would have remained in our mind as shadowy abstractions had we not possessed the faculty of *perceiving the tone of words — robed in which our perceptions emerge into the field of consciousness*. Sages communicate their ideals and their visions — caught in the vast vacuity of *Samādhi* — to their disciples hoping that their sense of the tone of words has reached a stage of discriminative receptiveness far above the ordinary. For perception of the reality of the higher revelations of ideation follows upon the awakening of the recollection of the sense of the tone of words. This sense of the tone of words is different from the

sense-of-the-music-of-words. Indeed — from our point of view — a great musical composer may be tone-deaf. It is not uncommon to listen to a fine musical performance and feel all the while that the composer has missed the mountain of tone-feeling behind the words. The heart at the back of a word is the *tone* of the word; the harmony associated with the sounds-of-the-syllables is the *music* of the word. The former liberates the energies of emotion, the latter the energies of sensation.

Moreover to be able to hear the tone of a word is to touch the archetype of the discrete things of sense. A Rishi is a listener to the mighty heart-beats of words; he crowds the sounds-of-syllables with creative symphony. The *Angirases* were ambitious to bring down the health of transcendent virtues in the jewelled cup of incantative words to the frail, disease-stricken constitution of man, believing that magic words — like angels of ministration — can restore to harmony the humours of the human frame.

Of all speculations about the function of the Creator, that which conceives of Him as a Poet appears to me the most appropriate. The *Āryas* addressed Him as the Poet of Eternity.

The Veda declares that God by remembering the Word created Heaven and Earth. The Universe is word-born. The Word is His Will. In Him thought is identical with the intended-object. The cosmic history of the Universe at the end of a *kalpa* enters into His memory in the form of the sound-of-a-syllable. After the sun has set for the last time the world, by dissolving the individuals into their universal essences, enters into the mind of her Progenitor. This passing of the material and mutable universe into the mind of the creator can only take place if by some transcendental alchemy, known to Him, matter and force can be metamorphosed into such substance as is capable of finding a home in His memory. Of all things known to us, *Sabda* or word-associated-with-a-concept is such a substance. Word has a strange duality about it; one aspect is purely rational, the other is cosmic, yet the word is so much infilled with the immortal essence of thought that we secretly confess to its

power of transcending its physical counterpart. As the real dignity of the human personality consists in its power of surviving the dissolution of its flesh and blood, so the true glory of words lies in their power of living even when they have left the perishable tongues and ears of mortals. In our brain words live as inaudible but recognisable forms. Both personalities and words are capable of living with and without the nervous mechanism.

When the bodily parts of a man are no more, his mind, treasuring his life history in words, lives on. Thus it is that passing over the border line, the discarnate soul knows the identical name which he bore while in the flesh as well as the names of those who are still on this side of existence. And it is the knowledge in terms of words of his own ethical and intellectual history that brings forth his energy for the building up, as his merits mature, of a fresh incarnation. The creation and dissolution of the cosmos by the creator through the medium of words is a clearly understandable theory. Between the dissolution of an old cosmos and the creation of a new one there is an interval during which the whole of the past and the whole of the future unite within the time less night of *Pralaya* and sleep in the memory of God. In Him Who holds Infinity in the palm of His hand and to Whom Eternity is but a moment, the unborn cosmos remains like an Archword. All diverse activities and many sided thought can be summed up in a word. We say for instance, to indicate the character of his or her reign, Asoka the Righteous or Yudhishtir the Good, or Ahalyabai the Pious and so on. The substance of a whole book can be resolved into a sentence, the substance of a sentence into a word and the substance of a word into a syllable expressive of an idea. This, viz. the idea associated with a root sound of a syllable bearing the impress of the Divine Purpose is so to speak, the germ of the cosmos which lies sleeping in the memory of the Creator during the interval of *Pralaya*. And as merits and deserts, cause and effect, mature, this root sound of a syllable idea rises into prominence within the consciousness of God and lo! by the Law of Pre established Harmony, a new universe comes to a new birth!

Does this theory of the evolution of the universe from the Concept-word conflict with the current theistic theory which teaches that the world is created by God? Or does it contradict the theory of spontaneous generation taught by the materialists? Moreover on what ground can it be asserted that names or words existed when corresponding objects did not exist, for instance, prior to creation? A son is named after he is born — not before. A moment's reflection on the relation of words to things will answer these questions. In the first place there is a perpetual relation between a word and the thing denoted by it, e. g. a mountain. What is, after all, a mountain? Well, you may answer it is something which some folk see in maps and others climb, but is not 'mountain' only an individual thing belonging to a class, and the word 'mountain' the name of the class? Is it not also true that a mountain may suddenly through seismic disturbance be submerged and may also disappear from our school maps yet the *class* 'mountain' and therefore the *name* 'mountain' will remain? One fine morning the daily papers may declare that the Ural mountains have disappeared and that a great lake has taken their place — but then the Alps, and the Himalayas and many others besides will remain. With these the imperishable name 'mountain' will also live on in our dictionaries. This shows that words are associated with the things denoted by them and that the names which the individuals bear belong to the class or species. Individuals such as 'John', or 'Asoka', or a cow etc. are born and perish — the species 'man' or 'animal' are not born and do not perish. Words which denote species do not originate and do not decay. Thus we see that these three — universal ideas, class-names and species of beings or things — are perpetually associated aspects of the word. To our analytical thought they appear as three — in truth they are one; three-in-one and one-in-three — the immortal trinity of idea, name and thing which enters into the unity called the Universe of Word. The evanescent things of sense emanate from their transcendental sources — which are ideal and verbal and eternal. In rare moments our reason takes, as it were, a side-track and escapes into that vast field where dwell the grand

imperishable ideals of which the myriad things of heaven and earth are mere pale copies and counterfeits

The essence of everything that is -- is Idea encased in word. All those things which through our senses we cognise as good things or beautiful things are our *recognition of the Good and the Beautiful*, existing eternally as Ideas in the mind of *Prajāpati*. Substances, properties and duties, regarded as universal word ideas exist perpetually in the transcendent sphere of Divine memory from which emanate forces, creatures, and all institutions of man. The evolution of the universe from the words of the Veda is understood by Indian thinkers to imply that while there live in the supreme abode these eternal word ideas whose very being is the power of expression through the externalisation of the species, the coming forth of the individuals which bear the designation of their class in accordance with Pre established Harmony is the projection of the cosmos from those words.

To illustrate this urge which impels words to project the cosmos under Divine Guidance we will quote several texts from the Veda and the Smṛiti Sūtras

“The Lord of Being created the gods remembering the word *eta*, He created men remembering the word *asṛigam*, He created the fathers remembering the word *Indara*, He created the *Grahas* remembering the words *tīras pavitram*, He created the *Ślotras* remembering the word *āsayas*, He created the *Saṣṭra* remembering the word *visiān*, and remembering the word *avisaubhaga* He created other beings ’

‘ Through the medium of the Veda the Lord of those who are born projected names and forms the being and the non being ’

“In the beginning there issued forth at the will of the Creator, transcendent Word – without beginning and without ending – in the shape of the Veda and from It arose all beings ”

“He, in the beginning, created each separately from the words of the Veda – the names and duties and forms of all beings ’

“In the beginning the Great Lord moulded from the words of the Veda the names and forms of all creatures and the rule of conduct ”

“In the beginning a voice of transcendent pitch, eternal, beginningless and endless, formed of such stuff as the Veda, was uttered by the Self born — from which came forth all life and all activities ”

“The diverse names, duties and conditions of all things he drew forth in the beginning from the eternal words of the Veda ”

From these texts it is evident that the process of creation is not that of a Person bringing all things arbitrarily out of his almighty will but of a cosmos, implicit in the everlasting words as representative images and ideal forms, becoming explicit in such a way as to arouse in our consciousness the faculty of perceiving the congruity of the signification of words together with the concretes of sense signified

How then are we to explain the existence and origin of the Knower and of the faculty of knowing? In other words are we to include the *Devas* and the Rishis as parts of the same scheme of creation? To this question the answer is in the affirmative. The class of supernatural beings called the *Devas*, possessing more faculties than men, have emanated from the words of the Veda, the everlasting word-concepts. For such ideal words as ‘Indra’ or ‘Agni’ are real and eternal and refer to the species of beings, they differ from such ordinary names as Rama or Peter in as much as these latter are conventional, quasi real and denote one particular individual only. When a particular superhuman individual belonging to the class of being called ‘Indra’ dies, the creator, remembering the Vedic word ‘Indra’, which stands in His mind as a living representative concept, creates another Indra as a concrete being possessing all the qualities and marks denoted by the word ‘Indra’. Let us understand this by the analogy of an engineer who constructs a railway line or an ammunition factory from plans suggested to his mind through the word ‘railway’ or ‘ammunition factory’ stirring in the cells of his brain. The Veda says that the Rishis, who

derived their inspiration direct from God, were created in the same way — through the permanent association of words with the living rational beings denoted by them. For instance the Veda says, "The composers of the hymns — He selected them, Honour to the Rishis who breathed out divine wisdom" The Lord remembers the word 'Rishis' as representing those omniscient sages, philosophers and saints of a previous *kalpa* and thus creates a new order of Rishis endowed with spiritual vision and functions — appointing them to spread true religion and wisdom among men. After being born they endeavour through *yoga* and *tapasyā* to make their intellect so transparent that the *Mantras* of the Veda of a past *kalpa* may be reflected therein — perfect in intonation accents and periods — without being taught by a *Guru*.

Thus we see that knowledge is reminiscence on the part of the knower, and as knowledge is language — in as much as without the latter the knower cannot even perceive the existence of the former —, sounds of syllables, which are the source of knowledge, form the very substance of memory. Names and persons and things participate in the Life of the Universal Word or the abstract Concept. Hence, by means of a certain mysterious power as yet indiscernible to our philosophical thinking, the root of concept words communicate themselves to our world of apprehension in such a way as to appear to us as units, separate and individual, like a river or a man, deriving their peculiar characteristics from their prototypal causes. During a *Naimittika* or contingent *Pralaya*, all men and things revert to words as essence impression of the Lord's memory. But when the Lord of a *kalpa* disappears together with his creation, it may be feared that with the loss of his memory the words of the Veda are annihilated for ever. But such fear is groundless for at the end of a complete *Pralaya* renovation of the cosmos takes place on exactly the same lines as before on account of those eternal words together with their intended objects remaining similar to what they were before. Then the supreme Lord, remembering the previous creation, will 'may I become many', and thus He evolves the souls and

worlds which lay sleeping in the night of the timeless period, and enters into it as its Inner Soul and Guide From Him arises *Brahmā* receiving the Veda to be communicated to his nund-born offspring — the Rishis — who, in their turn, guided by the wisdom of revelation, establish order in society and turn men's thoughts to the goal of Progress and Freedom.

In the darkness of non-being I lie asleep from *kalpa* to *kalpa*, not forgetting those who are to be born and enjoy the span of a sunny day With the approach of eventide they fall asleep in darkness' vesture clad, and I stand beside my sleeping babes waiting until daylight again shall call them unto play

II

Sabda, from the standpoint of the philologist, is not mere sound but that *quality* of sound, which, functioning through the medium of *Ālāsa* or ether and stimulating the auditory nerve, modifies our consciousness to the perception of definite universal revelations On hearing the sound of a word the meaning of which is not unfamiliar to our mind, the feelings assume a new hue while the self-consciousness takes a definite attitude towards another world of self consciousness The sound of-a word is an ethereal messenger through the cognition of which two self-conscious beings are put into a mood of reminiscence of other days and of other worlds A common reality, the ground of common friendship and of common sorrow, struggles to peep through the windows of the two souls now occupying apparently two separate centres of interest in a haze of bewildered forgetfulness, like fellow pilgrims standing on fog capped mountain peaks, each hearing the other's agonised cry of despair but each unable to see the other's face or touch his hand This longing, this rousing of the faculty of recollection to a preternatural height is the divinely appointed work of the sound of-a word in this world, the denizens of which have drunk deep of the waters of Lethe.

The most enduring fact of our human personahy is memory, as the most enduring fact of nature is the sound-of-words Both however suffer from the curse of the Fates, the genius of memory labours under the curse of non-recol-

lection and the goddess of the sound of words often has the ill luck of going unperceived. The sad thing about them is that they are always there yet not always felt to be there. Like the blind man, in blind man's buff, we fail to identify the person whom we touch in spite of our great wish to do so. This irresistible instinct to recollect the sound of words led the venerable Jaimini to postulate the theory of the eternity of the sound of words. The syllables of the alphabet have the destiny of things elemental. Each unit of the sound emitted by the human larynx has an ineffaceable individuality about it and is a thing of eternity. Syllables are made of such stuff as the gods. They do not belong to the organ of voice any more than ether waves belong to the marconigraph. The organ of voice only responds to the already existing word waves of ether and makes them manifest to the organ of hearing. It is here *i e* in the vocal organ that these existing syllables undergo transformation according to the make of the individual's voice chamber, the same letter *l* or *g* being pronounced in a variety of way. The differences in the construction of the organ of hearing in different persons produce corresponding differences in the perception of the tone of the sound of a letter. Some people do not even hear certain letters accents etc. The Cockney cannot pronounce the Sanskrit *t* – the *dentales tenuis* probably he does not hear the distinction between *t* [the *dentales tenuis*] and *t* [the *dentales modificatae tenuis*]. May we not suppose that the letter *k*, though pronounced in different tones by different individuals and by members of different races, has its own intrinsic peculiar sound and that human utterance of it is only an ugly distorted version of its true sound. We may say that *k* has a cosmic sound – fixed for ever – and a laryngital sound which varies from age to age and country to country. When reading a foreign language or hearing it spoken we habitually recognize the letter and ignore the peculiarity of the speaker's pronunciation. Thus in reading ancient languages like Sanskrit, Hebrew Greek or Chinese our attention is fixed on the letters which enter into the spelling of the words. Again, when the sound of the spoken word vanishes, by its energy being dissipated

into the air, its impression remains in the memory, so that when the same word is spoken again we recognise it because the mind perceives the same letters and syllables which it knew before. Thus recognition of the sound of a letter is not confined to the idiosyncrasies of individual experience but is common to all humanity. How can there be any recognition of the letter *k* unless it *always* exists? *K* exists – not in its photographic or visual form – but as an element, keeping up its individuality under all circumstances and functioning perpetually as a special sound audible to the human ear, just as the sun shines perpetually and is visible to the human eye. When we say some one *made* the sound *k* – what we really mean is that some one *used* the sound *k*, just as we say ‘Jane made a fire’ – meaning that Jane employed fire which exists already in Nature.

It is necessary to know the position of those who, like the Naiyāyikas, do not believe in the eternal nature of *Sabda*. By eternity of sound is meant the indissoluble association of a word with its meaning [*Sabdārthayos sambandho nitya iti*]. The controversy between the Mīmāṃsikas and the Naiyāyikas has become a matter of history and it will help us to gain an insight into the nature of the problem if we examine the chief points of difference between these two schools of philosophy.

The Naiyāyika maintains that *Sabda* is only an *effect* because, as everyone knows, spoken words result from a motive in the mind and this motive is realised through particular physical effort. An effect cannot be eternal. Were *Sabda* eternal it would neither require effort nor would it resemble an effect substance.

To this the Mīmāṃsaka answers. Our position is that the relation between a word and its meaning is eternal. What we speak and what we hear are merely the manifestations of that which is eternal. We quite acknowledge that the processes of speaking and hearing originate in time and end in time and are therefore momentary. Both of us, whether we regard *Sabda* as creation or as manifestation, recognise that the *perception* of *Sabda* is a thing of time.

Here the Naiyāyika replies that the very momentariness

of *Sabda* proves that it is not eternal for after a time the speaker ceases to speak and the hearer to hear. The Mimāṃsaka answers. This is not a fair argument, for we have said that the *perception of Sabda* is momentary but that *Sabda* itself, which is the *cause of the perception*, is not momentary, it exists for all time. The reason why it is not perceived at all the moments of time is that the speaker's vocal organ has not been energised in such a way as to bring it in line with *Sabda*. In other words what is called speaking is nothing but *touching Sabda*, and hearing or listening is the consciousness that someone is touching *Sabda*.

There is also another point to which we would draw our opponent's attention. Whenever a syllable is uttered, it is at once recognised by the hearer as the same identical syllable which he has already heard times without number. When a man hears the sound *a* he at once recognises it as the same identical sound which he has been hearing from his infancy. There is no other way of accounting for this sense of identity associated with the perception of a syllable than to assume that the syllable — e. g. *a* — has remained identically the same from all eternity. The atmosphere as it were hides *Sabda* from our perception, but the speaker by the movement of his lips and by the power of his breath projected into the outer air lifts up, so to speak, the veil of atmosphere and we perceive the word or syllable. The Naiyāyika then seeks shelter in popular modes of expression. He says we often speak of '*making a speech*' or '*creating a poem*' or '*producing a book*'. Now these words — '*making*', '*creating*', '*producing*' show that *Sabda* is not eternal but, like art, is created.

The Mimāṃsaka easily disposes of this commonplace argument. The words '*making*', '*creating*', '*producing*', he says, simply mean '*using*'. The speaker, the poet or the author is simply *employing* the *Sabda*, which is there perpetually, just as a man draws water from a river. It is a mistake to say that a man is *making* a speech, the real fact is that he is *employing speech*.

The Naiyāyika with his customary acuteness now takes up a very difficult position. Suppose, he says, that a man is addressing a vast assembly. The words uttered by him

are simultaneously heard by all present. Let us consider what this statement philosophically means. It means that the words were first produced by the vocal organ of the speaker and were then perceived by those present by means of their sense of hearing. Now it is evident that the sense-organs by which the words were spoken and heard are finite. In the next place the members of the audience were seated at varying distances from the speaker; this shows that the words were in space. Lastly all those present heard the words at the same moment; this shows that the words were in time. How then can an object which is within the range of our limited sense-organs and is hedged round by time and space be regarded as eternal and transcending human perception?

To this the Mīmāṃsaka replies that the Naiyāyika's argument has a great show of reasoning but when we say that we hear words what we really mean is that we are perceiving certain fixed words and understanding their organic connection with the things denoted by them. Whatever is within the range of the understanding, such as the flashing forth of the meaning of a word or sentence, is not to be considered as on a level with mere objective things simply on the ground that it is apprehended through our limited sense-organs. There is no reason why the eternal *Sabda* should not appear to us as associated with the conditions of perception viz. time, space and the organs of perception.

It is also true that the words uttered by the speaker are heard simultaneously by all present, but this fact only serves to strengthen our position. Any number of people can see the sun at the same moment. Why? Because the sun is of vast magnitude and its light is all-pervading. Similarly *Sabda* is a substance of infinite magnitude and can therefore be perceived simultaneously by many individuals. } There is no logic by which an act of perception or an act of understanding can be pronounced to be on a level with the object of understanding or the things of perception. It is only the phenomenal aspect of *Sabda* which comes within the purview of our senses.

The Naiyāyika now puts a question of grammar: Roots

are constantly undergoing change by means of inflections, if *Sabda* be identically and perpetually the same substance how can it undergo change? He gives as example the expression 'dadhi atra' which changes into 'dadhyatra'. The letter *a* is changed into *y* by rules of *Sandhi*. Were *Sabda* eternal it would not be subject to such change.

The *Mīmāṃsaka* answers that this is not a case of change or modification, for the letter *y* is a distinct independent letter and is substituted for *a* the sound being neither changed nor modified.

The *Naiyāyika* then says *Sabda* increases and decreases with the number of speakers. If the *Mīmāṃsaka* hypothesis be true which says that *Sabda* is merely manifested and not produced by human endeavour, then *Sabda* can neither increase nor decrease, for a thousand manifesters can neither increase nor decrease the object which they manifest. A thousand lamps can neither increase nor decrease the size of my lamp which they manifest.

To this the *Mīmāṃsaka* answers. This is not worthy of the *Naiyāyika*. What is increased or decreased is the bulk or the volume of sound produced, the word remains the same. The intensity of the sound vibrations increases or decreases, thus, as we have shown, being due to the air waves produced by the vocal organ.

The *Mīmāṃsaka* then gives reasons in support of the view that *Sabda* is eternal. In the first place, a man speaks in order to communicate some meaning to his hearers. Why does the word linger in the mind of the hearer until he has grasped its meaning? If *Sabda* were not eternal it would not continue to live in the consciousness of the hearer until he had comprehended its meaning, and if the cause ceases the effect must also cease.

In the second place, when a word is uttered many people understand its meaning simultaneously. How shall we explain this simultaneous understanding of the import of the word? We cannot say that it was wrongly understood by all the hearers.

Thirdly, if the word 'pen', for instance, be uttered ten times the hearers agree that the word 'pen' has been repeated.

ten times, and not that ten words each having the sound of 'pen' have been uttered. This shows that *Sabda* is not numerically different from the repetition of itself, which fact points to its eternal nature. Further there is no reason for concluding that *Sabda* is liable to destruction for *Sabda* is not the mere sound wave, were it so the sense of hearing would have no reasonable object to which to relate itself. Mere sound waves do not constitute *Sabda*, and atmospheric vibration is only the phenomenal condition of the manifestation of *Sabda*. *Sabda* originates in ether (*Ākāśa*) as does also the sense of hearing, and the sense of hearing is correlated to *Sabda* owing to their common origin in *Ākāśa*. There will be no rational ground for the existence of the sense of hearing if it does not perceive that which is correlated to it viz *Sabda*.

Lastly and above all the Veda supports the theory of the eternity of *Sabda*. To quote but one passage the *Rig Veda* says 'With an eternal voice, O Virupa, raise praises to the heavenward flame' etc.

And the *Mahābhārata* also says 'The Self Existent uttered an eternal voice, beginningless and endless'.

Kapila has also discussed Jaimini's theory of the eternity of *Sabda* and Viṣṇu Bhaṭṭa, in his explanation of Kapila's Sūtras on this subject, has shown the impossibility of accepting the theory from the standpoint of the Sūkhya philosophers. It is evident, he says, that words are *produced*. When a man utters a syllable we hear it and further we can note the moment of its origin. Were the syllable a thing of eternity it could neither be produced nor could the moment of its origin be observed, for nothing that is eternal has a moment of origin. In the next place Jaimini says that *Sabda* is eternal because we recognise the sounds of syllables, such as *a* or *g* or *cow* etc., to be the same which we have already heard innumerable times and that were the sounds of syllables not eternal this recognition would be impossible.

Viṣṇu Bhaṭṭa replies that Jaimini's theory is not built upon firm soil but on mere loose sand. He says Your argument amounts to this whatever is recognised or recollected or perceived over again is eternal. We can equally

well apply this argument to all other things e g I recognise my doormat as the same which I saw yesterday and last week and last year, therefore my doormat is eternal Following this line of reasoning all objects of perception can be proved to have eternal existence - which is absurd

Sounds of syllables are recognised because they are of the same class of perceptible objects as those which we perceived before Recognition has its basis in objective Nature in the existence of *species* of things We recognise an individual cow as distinguished from a horse on the ground of its belonging to the species of animal called 'cow' [*Pratyabhinyā cha ta 'jñātyatā visayini*] So with the recognition of words

Ho next attacks Jaimini's assertion that *Sabda* exists eternally and that what we perceive is the *manifestation* of that which already existed In other words articulation or pronunciation, by exciting our auditory nerves, reveals the existence of *Sabda* within the field of consciousness and this perception of its existence within the field of consciousness is its manifestation, just as my inkpot is made manifest to me by the light of the lamp in the room

To this *Vijñāna* Bhikshu replies Let us consider what is meant by 'manifestation' If you say that 'manifestation' is equal to the logical term 'effect' then you simply mean that the effect pre exists in the cause, which is an axiom well recognised by philosophers, therefore the statement that *Sabda* as an 'effect' or 'manifestation' pre exists in its cause is one that requires no proof, and further it is of no use trying to demonstrate that which exists for all eternity

Again, if by 'manifestation' you mean to convey that *Sabda* by leaving its previous unevolved, undifferentiated, homogeneous condition has attained its present evolved, differentiated and heterogeneous condition you do not thereby claim anything new for *Sabda*, for everything in this universe, whether organic or inorganic, evolves from an unevolved, undifferentiated and homogeneous to an evolved, differentiated and heterogeneous state, and *Sabda* is no exception to this universal rule Thus this too is merely a repetition of what is already admitted

Lastly, if by 'manifestation' you mean not a cosmically

determined evolution nor the procession or emergence of a conclusion from given premisses, as in logic, but only a perception in our mind, subjectively conditioned, then the same can be asserted of every object of perception. That is to say if 'manifestation' of *Sabda* means 'consciousness-of the being actually in-existence' of *Sabda* [*jñāna mātra rūpin abhivṛtya*] at the moment of its being heard, and if this is the ground of its being considered eternal, then the water jar and the table and the ink are also eternal, because these things also come into existence through our consciousness of them.

On these grounds Viṣṇu Bhaṭṭa rejects Jaimini's theory of the eternity of *Sabda*.

Sabda is not eternal and the evolution of gods, fathers, men etc. from the everlasting words of the Veda is inconceivable, say the philosophers of the *Yoga* school. Their argument may be thus briefly put. The letters which compose a word cannot by themselves yield any meaning. Letters are ephemeral - no sooner are they uttered than they are lost in air. Moreover they sound different according as they are differently pronounced by different persons, a fact which causes us to recognise a man from his voice - without actually seeing him. This difference in our apprehension of the sound of letters might perhaps be suspected to be an illusion, but the experience is uniform and is never known to be corrected by other experience. Hence one cannot speak of eternal sound and meaning fixed and inherent in letters. Again we cannot admit that a word is interpreted on the strength of its constituent letters. Each single letter by itself is meaningless and does not help to make the sense of the word clear. It cannot be said that the separate letters are to the meaning of the word what a row of pegs is to a bag of netted cord which hangs on them. Neither can we say that the relation of the combination of letters to the idea is that of the legs of a table to the things supported by the table. The sense of the word is not a conception of the meaning of the letters, because the letters are uttered successively so that when the last is uttered, the first, second etc. have already disappeared. Nor can it be asserted that the meaning of the word is made

clear through the sound of the last letter, reinforced by the subconscious memory of the perception of the previous ones.

The word itself has the power to make the sense clear, for the word is perpetually associated with its meaning. A man who is familiar with the relation of fire and smoke infers the former as soon as he sees the latter. Similarly a man who is acquainted with the meaning of a word knows it at once upon hearing the word. 'Subconscious memory' is not a thing which can be perceived, therefore the memory of the letter is also an imperceptible thing and thus subconscious memory of the letter cannot yield the meaning of the audible word — which is a perceptible object. It is said that the phenomenon of recollection demonstrates the existence of subconscious memory, and that the hearing of the last letter — reinforced by the subconscious memory of the previous letters — gives us the meaning of the word. To this we reply: True, the subconscious memory exists — but recollection takes place not simultaneously but successively, by parts and by bits, whereas the discovery of the meaning of a word is a simultaneous happening — a phenomenon in which the knowledge of the meaning synchronises with the hearing of the word.

Vyāsa analyses the entire field of the science of language with a view to discover the source of the meaning of words. A word does duty for three things: it is a sound of syllable, it points to an object of wish, it presents an idea before the mind. Now the organ of voice utters the sound of syllables, the organ of hearing receives the air waves transmuted into a sound, by means of the eight places of articulation — the chest, the throat, the head, the root of the tongue, the teeth, the nose, the lips and the palate of the speaker. It is evident that the meaning of the word does not reside in the organs of speech and hearing. The interpretation of the word is certainly a function of the mind, which comprehends the word as a sound full of meaning by catching the letter sounds each in turn and binding them together to a complete whole. Now, let us ask ourselves whether the sounds of the syllables take on by one help to make the meaning clear to our mind? Of course the sounds of the syllables which

compose a word possess no intrinsic virtue by reason of which they can make the meaning plain; on account of their having entered into the ears of the bearer successively the syllables have not yet attained the unity of a word and thus part of the word has been heard and part of it has remained unheard.

Thus taken each by each the syllables do not give the meaning of the word. There is however reason to think that each sound-of-a-syllable is pregnant with the essence of the word, for the syllable is charged with the power of expression through grouping with other syllables; thus a universe of signification is fixed on a word. The sound-of-a-syllable uttered first forms a sort of compound with that of another syllable uttered afterwards and thus evolves a new word - which by usage of society and immemorial custom is associated with an object of desire. Though the sound of a word can bring to our mind many meanings and many associations yet only one object at a time stands prominently in the field of consciousness. For example the word *Patha* (way) means when uttered by a pilgrim only 'a road'. The word *Go* (cow) only means the so-named animal. This meaning of the word comes to the mind as an indivisible unity. Conventional usago plays some part in bringiog the sound alongside of the intended object in our mind. But conventional usage based upon the doctrine of association of ideas and co-ordination of nerve-centres cannot explain why one group-of-sounds-of-syllables out of many should, on the word being heard, bring one meaning forth in our mind.

In fact, it is not a guessing of the meaning after hearing the letters of the word but a *Sphota* i. e. a 'bursting forth', a 'flashing out' or 'explosion' of the notion, concept, or idea of the word. As soon as the word 'fire' or 'horse' is uttered and as often as it is repeated the concept of the essential meaning of the word is recognised. The word 'horse', for instance, connotes an 'expression of idea' and denotes the animal with its special characteristics. This unity which our psychical process reveals, fixed by convention upon a single object of experience and synthesised by our attention into a single sequence of sounds, is the word. It is grasped

by a single subjective process and externalised by a single effort of the organs of articulation. It is something having no parts and also having no parts in the sequence. It is purely mental and is evoked by a presentation of the final syllable sound retained in the mind. For purposes of conversation both the speaker and the listener must use the same syllable sound. The substance of our thought is permeated by words and it is an undying instinct to express thoughts in words. As a result of conventional usage and common understanding, the word is supposed to be reality in itself but conventional usage is what has been handed down by tradition. There is in our mind a confusion – a false identification of the word with the external object denoted by it and conversely. What is called the conventional meaning of a word is this wrong identification of a word with the thing signified by it which has its root in our faculty of recollection. Thus, for instance, we ignore in thought the distinction between the word 'cow', the being called 'cow', and the ideal representation of 'cow'. *Yogins* understand the meaning of the cries of birds and beasts by concentrating their attention upon this distinction of word, the thing signified by it and the ideal presentation aroused by it.

Again, every word stands for a sentence. For instance, when we utter the word 'river' we imply that it exists [*na sattām padārtha vybhūcharati*], for no object intended by the mind can be without existence. An action expressed by a verb implies the means of realising the end of that action. For instance, when we say, 'cooks' we imply, for instance, 'Mary', as an agent of the action of cooking, 'rice', as an object of cooking and 'fire', 'oven' etc. as the means of the action expressed by the verb 'cook'. Words are so formed as to express the meaning of a sentence e. g., Reader = one who reads out of a book, 'lives' = one in whom there is life, and these sentences also bring out the meaning of words. To know whether a word denotes some activity or some co-relation we have to analyse it. Otherwise – on the surface of it – a word may appear indifferently as a verb or as a noun. For instance *Bhavati* may be taken to mean *ghaṭo bhavati* = 'a water jar is there' or '*bhavati bhīksām dehi*' =

'O Lady, give alms or *'bhavati tisthati* = 'while your Honour stands', or take *'asvas tvam* = 'thou didst go' and *asvas yāti* = 'the horse walks' In these cases the verb and noun forms are similar, so that when they are separated from the sentence, they can be analysed indifferently as verb or noun

In reality the word is distinct from the object it denotes and the object in its turn is distinct from the idea presented to our mind This latter is the inaudible word behind the spoken or written word It stands apart from the syllables and letters and the mode of pronunciation It is the *Sphota* — the felt music of a word as a whole, inaudible to the ear but familiar to the soul More than that — *Sphota* is conceived to be identical with God Thus says an ancient philosopher

Brahman — beginningless and endless — the immortal principle of word — evolves in the form of intention and object wherefrom proceeds the activity of the universe" Not only is the world a self determination of the *Sphota* but according to the author of the *Mahābhāṣya* the meaning of all words is the Ultimate Reality that *summum genus* — the Being whose characteristic is perfect knowledge-of the Supreme Truth [*Paramārtha samvittakṣana, sattā jātireva sarvesām sabdanām artha itī*]

It may be argued that if all words signify the Ultimate Supreme Being then all words will be synonyms all denoting the same thing To this it is replied that we recognise the Ultimate Reality along with individual things as severally identified with each For instance, the word 'cow' is a conventional word and denotes the species of animal having the anatomical and physiological marks of the cow Now these general marks of the bovine species exist actually in the individual cow — which we see grazing so happily on the green pasture This 'existenco' pure and simple — with which the species has a reality and without which the individual is meaningless and empty — is what is meant by the *summum genus* — the Being whose characteristic is knowledge-of Supreme Truth Take another example Let us compare a white glass to Pure Being Now suppose the white glass to be stained with colours — blue red and so on, and let us compare this to Pure Being as it appears along with various

different words signifying various different species of animals and things. The same indivisible Being appears divided into heterogeneous creatures. The same identical Reality ensouled in the one indivisible unity of idea and word called *Sphota* appears in relation to various words denotative of species as this or that species — but all this manifold depends upon and is interpreted by the *Sphota* — the Existent — the Great Self. This is known to grammarians as the meaning of the stem and of the root. These cows and horses and men are not different from the *Sphota* for the species cow, horse and man are not really new subjects but each is the very essence of that existence dwelling in the thing called cow or horse or man. Thus all words in as much as their meanings get all their light and life from the idea of a universal existent Being rest on the one *summum genus* of supreme reality — which, in the fulfilment of its own Sufficient Reason differentiates itself into the manifold universe wherein it dwells. Hence 'existence' is identical with the 'stem word' of grammar. A root is understood to be the expression of the essence of existence. So we can safely say that a root is existence itself. [*Pratipadikārtha cha satta Bhāba vachana dhātu itī pakṣe bhāvas satta itī*] There are others who believe that a root should be defined as an idea expressing 'action' or 'motion'. But 'action' is certainly a generic idea, for 'action' is present as a genus in all individuals. As we said before, a word is as good as a sentence because a substance implies existence and a substantive word implies a verb. The noun 'fire' implies 'fire burns' and the noun 'mountain' means 'mountain is'.

All abstract terms express existence e. g. 'whiteness' means a white thing that exists'. This idea of existence when seen through the depth of the universe of consciousness is Pure Being — free from all becoming — eternal — unlimited by space or time or substance or action. And this Pure Being can be imagined or inferred to exist at the back of all illusory forms of experience. Language is a portal to the throne of the Eternal. Like steps leading up to the roof of a house words lead our mind to the summit of Existence. Our only way to Reality is through the Veil. A little reflection

on our ordinary forms of verbal expression will show how temporal things point to the Eternal. The idea of a person possessing a property is generally thus expressed 'the King's palace'. Now we recognise the palace through its transient owner. The present king will pass away – but the palace will remain. This example shows how our mind passes on from that which is fleeting to that which abides. The fleeting objects are illusory and the abiding one is permanent. But the fleeting does not pass away until its function is fulfilled – which is to turn our life to the contemplation of the Eternal. Thus even illusions die after doing their duty in helping man to know himself.

On this subject, viz. whether all words mean a genus or an individual, the opinion of Vajapyayana differs from that of Vyādi. Vajapyayana seems to believe that words like 'cow', or 'white' or 'man' denote a genus or class. We first perceive the class or genus and then the particular individual. On hearing the word 'cow' my mind perceives the presence of a universal class of creatures possessing the bovine characteristics and existing in the cow which stands in front of me. So with 'white', which denotes a class of white objects and the characteristic colour existing in the chalk which is on the table. In the case of a proper name like 'Devadatta' or 'Richard' or 'John' we first recognise the identity of the characteristics of all men, i.e. that the personality itself remains uniform from birth to death, through all sorts of physical and psychological changes e.g. grey hair, wisdom etc. This perception of the identity of the characteristics of personality is due to the existence of the universal in the individual. Then follows the cognition of the individual marks of Richard or John or Devadatta, such as certain traits of character or scars in the face or characteristic voice or gait. So also verbs denote action common to a class. 'Reads' means 'all those who read', 'plays' – 'all those who play'.

The philologist Vyādi, however, holds that words denote individuals and particulars. He seems to believe that the word 'horse' gives rise in our mind to an individual horse, as white, or black or Arabian, while the idea that the horse

is an animal belonging to a class possessing distinct marks is an after thought. The individual horse is the one which was pointed out to us by our nurse or governess in our infancy, not any universal horse. The horse which belongs to me or to my neighbour is the one which I see and touch – but I can never see or touch a universal horse. It is by developing the faculty of inference that we come to form the idea of a class and then associate this class idea with the individual. Words, therefore, primarily mean individuals and secondarily genus.

Pāṇini admits both these views. The singular form of a word can express optionally the individual or the class. 'A Swede is self respecting' is a sentence which can be used in the sense 'Swedes are self respecting'.

It is evident that neither the class theory of words [*jāti sabdārtha vāda*] nor the individual theory of words [*dravya padārtha vāda*] conflicts with the doctrine which teaches that all words mean the Ultimate Reality. For both the above philosophers recognise the truth that directly or indirectly all words mean *Brahman*.

One Universal Idea, identical with the One Real, through the manifold of the meanings of words manifests Itself in as many forms as the objects denoted. A word yields true meaning when the process of cognition through which the subject apprehends the object is itself flawless. In fact the knowledge of the correct meaning of a word is the result of the harmonious co-operation of the mind with the cosmos. When the mind of the hearer, the process of hearing and the word used are free from doubt the proper sense of the word is apprehended. Yet the Real – which is the goal of language – stands aside present all the while the words buzz in our ears and the meanings play with our fancy – looking now and again with grace into our eyes. Who has not listened to the silent footsteps of the Immortal entering through the golden gates of great words into the heart of things mortal?

Srī Sankara Āchārya, on the authority of the venerable Upavarsa, has rejected the doctrine of *Sphota*. The meaning of words, says the venerable doctor, may be understood from the sounds of the syllables. The assumption of a *Sphota*,

existing in isolation behind the veil of words, is superfluous, for nobody perceives the *Sphota*. And if the object of our sense faculty is the *Sphota* — then the letters of the word are superfluous. But as a fact of apprehension the letters of a word are essential to our discovering the meaning, the letters C, O, W, when uttered in the proper way, help us to remember the animal 'cow'. The *Sphota* philosophers say that though the letters which compose a word are many, the meaning comes to our mind through a *single* mental act. How can one meaning come through one single mental act out of many different sounds of syllables? Upavarsa replies, it is the nature of our faculty of cognition to contrast unity with plurality and then arrive at a single whole. For instance, how do we form the idea of a 'row' of objects, a 'forest', an 'army', or a 'thousand' or a 'million'? It is evident that an army consists of many men, a wood consists of many trees and a row of ants consists of many ants — yet in each case the understanding combines the plurality into a single concept. Similarly the three letters c, o, w, become the object of a single act of mind, express a single sense and denote a single thing. The comprehension of the word 'cow' as a unity — i.e. one sense extracted from three letters — is metaphorical, like the comprehension of a 'navy', a 'procession' etc.

The *Sphota* philosopher objects, if letters or sounds of syllables, in groups, passing into the domain of concepts, form the word — then no difference in meaning can be perceived in words like *Jā rā* (lover) and *Rā jā* (king), *Ka-pi* (monkey) and *Pi la* (cuckoo). In these examples the letters are the same yet when differently placed they yield different meaning.

In these cases, Upavarsa replies, there is a comprehensive cognition of the same aggregate or groups of letters, but there is not the same order or sequence in the arrangement of the letters. For instance, only when the ants move one after another do we perceive the 'row', similarly the letters forming a word yield meaning only if uttered or written in a certain order and definite time-sequence. The same sound-~~of~~ syllables are heard now as one, now as another word.

because of the different arrangement in the order and time sequence of the letters. Thus it is sufficient explanation if we assume that the sounds of the syllables through a fixed time sequence, number and conventional usage associate themselves in our mind with a meaning. Now, when we hear a number of letters spoken according to a certain time sequence and number our understanding takes in the several sounds of syllables in succession and grasps the group as a whole and thus feels the sense of the word. This hypothesis is based upon observation and does not require the assumption of a *Sphota* — which is supersensible and beyond observation. Moreover it avoids the assumption of too many hypotheses e.g. that (1) sounds-of syllables heard in a certain order reveal the *Sphota* and (2) that the *Sphota* reveals the meaning.

Continuing, Upavarsa says that the sounds of syllables are permanent realities — liable neither to change nor to destruction. For each time a word is pronounced we recognise the sounds of the syllables as the same which we heard before. When anybody suddenly cries out 'fire' we recognise the intrinsic sound as identical with the one we heard before.

The *Sphota* philosopher objects — this recognition is due to similarity i.e. we recognise the sound because of its likeness to the one heard before, not because of its being identically the same. Just as when a man shaves his head new hair grows and we recognise it because it is *similar* to the old hair, not because it is identically the same.

Upavarsa replies. It is the identically same sounds-of the syllables that we recognise, our opponent's illustration is not very happily chosen, for it is a case of illusory observation which is corrected by later and more minute examination e.g. on comparing the new hair with the old we find that some of the old hairs were broken or disfigured whereas the new hair is uniform and well grown.

The *Sphota* philosopher says recognition is based upon the existence of *Akṛiti* or species. For instance, when *c* or *d* is repeated many times it is not the same individual and identical *c* or *d* that is recognised but *c* or *d* as belonging to the same species as other *c*-s or *d*-s heard before.

Upavarsa replies: No, we recognise the individual letter or sound-of-the-syllable. Your theory viz. that the recognition is due to *species* of sounds or letters could have been supported if whenever a sound-of-a-syllable is uttered *different* individual letters are perceived — just as different individual cows, black, brown, dun etc. are recognised as different individuals coming under the same bovine species. As a matter of universal experience, whenever any word familiar to us is heard we perceive the same individual sounds-of-syllables or letters. For instance if the word 'horse' or 'city' is uttered ten times we do not think that ten different words have been uttered — but that the same individual word has been repeated ten times.

But can you explain, asks the *Sphota* philosopher, why the sounds-of-syllables are perceived differently when pronounced differently by different persons? We recognise immediately whether it is Hilary who is saying his prayers or Baba. Does not this show that the recognition of a sound-of-a-syllable is due to the existence of a species of sounds — not to individual sounds which differ according to voice and pitch of pronounciation?

Upavarsa replies: it is true that sounds-of-syllables are differently heard, although they are recognised as the *same*, but it is quite plain that this difference is due to the speaking agents, to the make of their vocal organ and the emphasis which they put upon single words or consonants and not at all to the real character of the sounds-of-the-syllables themselves. It is quite a simple matter to understand that the perception of difference is due to the manner of pronounciation while the recognition is due to the real nature of the sounds-of-syllables.

The *Sphota* philosopher says, how can one sound-of-syllable, say *ga*, which is one and the same, when uttered at the same moment by twenty men be of varied character, having acute, grave or circumflex accent or without the nasal?

Upavarsa replies: this question is answered by assuming difference of tone. We have said that one of the causes which contribute to the perception of difference is the pecu-

his make of the speaker's voice organ and his mode of pronunciation. Another cause is *Dhvanī* or the inexplicitly articulated tone. Let us suppose that a boy is reciting the Veda — a man standing and listening at a distance is unable to discriminate the separate letters but a man in the same room can distinguish them. He feels the soft or loud or mixed tone and ascribes the feeling aroused by the tone to the different sounds of the syllables which compose the Vedic words. This quality of the uttered voice which while enabling the man sitting near to recognise each word does not help the man at a distance to do so is called *Dhvanī* or inexplicitly articulated tone. It is to this inexplicitly articulated tone that such distinctions as acute, grave etc attach, not to the real sounds of the syllables, which are recognised whenever they are uttered, independently of the inexplicitly articulated tone. Unless this is granted no basis for the perception of the inexplicitly articulated tone can be found, for sounds of syllables are recognised as such and have no difference in themselves. We have therefore to assume that the differences in the inexplicitly articulated tone are due to the process of vocal utterance — like the conjunction and the disjunction of the breath with the palate, the teeth, the head etc. But since we cannot observe such conjunction and disjunction it is difficult to know for certain that such is the case. Certainly it is not safe to base our theory on them in order to find an explanation of the difference of the sounds of syllables. Consequently the consciousness of difference would have no rational foundation without the assumption of the inexplicitly articulated tone. It is no argument that from the differences of the grave or acute quality there arises a difference of the sounds of the syllables recognised, for if difference is observed to exist in one aspect of a thing we are not thereby warranted in concluding that all its aspects are marked by such difference. No one will imagine that because individuals differ from each other the species therefore also has difference within itself. As the sounds of the syllables yield the meaning of a word we need not assume the hypothesis of *Sphota*.

The *Sphota* philosopher replies *Sphota* is no mere hypo

thesis but a perceivable object. I actually feel within myself the *Sphota*, for no sooner is the understanding impressed by the sounds of the syllables of the word than the *Sphota* suddenly presents itself as the object of comprehension.

Upavarsa replies: this is not an exact description of what actually takes place in our mind. One single act of perception has for its object the sounds of the syllables — not only the successive sounds of the syllables but also the totality of the sounds of the syllables which form the word. At the same time this mental act is to be considered so comprehensive as to include recollection of the object denoted by the word.

This theory which teaches that the universe evolved from the words of the Veda is much more rational and comprehensive than the hypothesis of *Sphota*, including as it does all that the *Sphota* theory connotes and much more which the latter fails to account for. It harmonises the idea of a Supreme Intelligence evolving the world through the eternal imperishable medium of words and concepts — of which he is not the creator — with the direct intuition of those mighty seers of Truth, the Rishis. *Na hi chandāmsi kṛiyante nityāni chandāmsi*: 'Not created are the Veda songs the Veda is eternal' (Patanjal 4.3.101). So far we have spoken about the way in which words convey meaning. We now come to a new theory, one that is of great interest and has bearing upon our every-day life.

Tāntric psycho-physicists say that sound originates in and proceeds from our nervous system. Within the nervous system are the brain centres. These brain-centres are 'neurons' (?) ductless glands (?) located in the plexuses of the sympathetic spinal system within the vertebra. The function of the neurons is to utter sounds of syllables but they are not to be conceived as parts of an automatic machine at the back of the vocal organ. Neither are we told, can we hope to discover their structure with the naked eye or even by the aid of the microscope. The Tantric writers plainly say that the neuron is *varnamayi* i.e. all syllabic, or *sarva varna ātmakam* i.e. having the essence of all the sounds of syllables. Thus in the *Ādharapadma* there are four

letters viz v, s, ṣ, ś, the *Svādhisthān chakram* has six - b, bh, m, y, r, l, the *Nābhīpadma* has ten - d, dh, n, t, t-h, d, dh, n, p, ph, the *Hṛdīpadma* has twelve - k, kh, g, gh, n, c, ch, j, jh, ñ, t, tb, and in the *Viśuddhīpadma* are the sixteen vowels ā, ā, ī, ī, ū, u, rī, rī, lī, lī, e, u, o, au, h (*visarga*) and m (*anusvāra*) The *Sahasrārāpadma* is the fountain head of the stream of the sounds-of syllables

These original neurons pass through three stages of development under three fold conditions The predominance of the *Tamas guṇa* causes the neuron to produce an indistinct and inexplicit sound under the predominance of the *Rajas guṇa* it assumes form becomes syllable, and the sound is heard like the final tone of the gamut but when the *Sattva guṇa* predominates the neuron becomes what is called in the technical language of the Tantrics, *bindurupa* i.e. 'of the form of Brahman' for it is said that in the *Sahasradāl padma* the Supreme Brahman dwells in the form of a *Bindu* i.e. a dot or mark or symbol (*bindurupam param Brahma sahasradāl samsthitam*) This *Bindu* is the representation of the power of Nirvāṇa within which resides the Supreme God

The nature of sound is two fold in one sense it can be spoken, heard and understood and in the other it can be seen That sound can be seen we understand in a vague way from the examples of reading aloud from books and playing upon a musical instrument while following the notes with our eyes The fact that sound has visible symbols as well as audible waves of vibration shows that the perception of sound is not connected with the sense of hearing alone In the language of the deaf and dumb we see the play of visible and tangible symbols In other words the deaf and dumb realise spoken words through forms, communicated to their mind by the tactual and the optic nerves, the nerves which give us the sense of form We may imagine that they translate the movements of lips in terms of geometrical figures such as circles, triangles etc In their mind language has a geometric or conic significance By visualising a Euclidean figure a deaf and dumb boy simultaneously conjures up a concept and a sense-object The energy of the auditory

centre is absorbed by the sense which creates forms and figures. The Tantrics also say that syllables have a figure basis. For example, the syllables arising from the *Nābhī padma* have a triangular, those of the *Ādhārapadma* a square basis. The creation of a cosmos with a multiplicity of names and forms from the words of the Veda cannot be explained unless the sounds of the syllables are assumed to be pregnant with name and form.

There is reason to believe that the faculty of language has an altogether independent source and that it uses any part or parts of our body indifferently in the pursuit of its own ends. It is unbelievable but nevertheless true that the optic centre, the auditory centre and the centre of touch sometimes mutually exchange their functions or, to be more accurate, any one of these senses can dispense with the services of the other two and carry on the work of all under abnormal circumstances apparently in a faultless manner. Lombroso mentions a girl who could read with the tip of her ear when she was blindfolded. He records an experiment in which her eyes were bandaged and then, in a dark room the rays of the sun were focussed upon her ear through a lens and they affected her as if turned upon her eyes, producing a sensation of being blinded by unbearable light.

Behind seeing and hearing there is the sense of the word, or the understanding, which is continually putting interpretation upon that which is seen and that which is heard, as subserving some purpose of life. We may represent this by a triangle — having the sensation of sound (audibility) for one side, the sensation of sight (visibility) for the second side and the unity of understanding for the base — situated as the foundation power of life within the nervous system, in those plexuses near the solar plexus and continually exerting an influence upon the diaphragm, through the medium of *Prāṇa*, in such a way as to make us capable of speech. The Sanskrit word for 'utterance' (*Uchchāraṇ*) literally means "a throwing up" because this foundation power in the plexus is trying to throw up audible sound in the form of syllables by acting upon the diaphragm. The diaphragm acts in conjunction with the lungs, the throat,

the sound box, the nose, the frontal cavities etc but though these passages help to modify sound they cannot give us the real syllables nor the meaning of words

Sounds of syllables exist as a primordial, psycho physical force, in the form of a bright, lustrous stream, like a luminous current within a vacuum tube, having as its indwelling deity Consciousness, which guides the expression of life activities


In the Tantra Sāstras a Yogin thus describes what he saw in a state of clairvoyance "I saw within the sacral plexus an organism of the sounds of the syllables, shining with a splendour far surpassing the effulgence of millions of suns and moons and stars, encircled by a luminous band of fire, but though shining so brilliantly these luminous syllables felt cool and mild "


Identical with the Being which ensouls the Universe, they are the fountain head of that many branched stream which we call Knowledge and Religion and Holiness They are the nursery of our sense of righteousness, inspiration and joy We become conscious of our own existence through the bubbling up of this pure water of the syllables within our heart This syllabic power exists in the form of feeling or sensitiveness in all organic matter In the human body it dwells in the form of *Kundalini*, or "the serpentine power", manifesting itself in poetry, art and wisdom This power is sometimes spoken of as the *Sabdabrahman*, which is identical with the substance of *Kundalini* and is the parent of all *Mantras* *Mantras* are the energy of Brahman and are generated in our physiology at the *Mulādhāra*, in fact it is said that human individuality is the *Mantra* vibrating within the *Mulādhāra*

Another Tantric Yogin records his experience "diving into the depths of *Samādhi* I heard the *Kundalini* producing a kind of indistinct, murmuring sound like the humming of a black bee, close to the aperture in the *Susumnā* within the *Mulādhāra* It sets in motion the inspiration and expiration, enabling the *Jīvātman* to live What struck me most was the mass of light throbbing and playing in the space of an absolutely clear sky It seemed to me that I heard all the

sounds-of-the-syllables and yet I distinctly felt the presence of a universe of silence at the back of it."

There is a perpetual sound reverberating within our heart called the *Ajapā*. The self-repetition of the *Ajapā* results in the in-breathing and out-breathing by which our life is maintained. It is called *Ajapā* probably because the vital breath repeats itself spontaneously, without effort or volition. But the *Ajapā* has also another meaning. It signifies the foundation truth of our existence, by which we mean the identity of the individual soul with the Oversoul. This fact of Upanishadic metaphysics is expressed in the mystic *Soham* formula, which the Tāntrie Yogins believe to be manifesting in the form of a real voice crying within the heart of man as *Hamsa*. *Soham* and *Hamsa* are different forms of the same expression viz. "*sa aham*", "That am I". Every being is subconsciously and inaudibly reciting *Hamsa* twenty-one thousand six hundred times in every twenty-four hours. *Hamsa* is the sound of the universal symphony,

the *do*  of which is the dawn of creation and the

si  of which is the night of dissolution. We lose,

yet live to win; we forget, yet the memory of past friendship comes back, like the sudden flashing forth of the *aurora borealis* on a dark night, because of the perpetual cry of "*Aham asmi*" — "I am" — reverberating in our hearts.

"By means of the syllable of life alone does a man obtain the day of life, and by means of the day of life does he obtain the syllable of life."

Aitareya Aranyaka, II. 3, 8^a.

The tones of the gamut insist upon being externalised into form. Each tone has a special visible form, a fact very well known to physicists. We all know how melodies which we have memorised seem to cry within our brain to burst forth into song and music. Professional singers when attacked by hoarseness well know the discomfort of sitting idle for days without singing. Words and melodies huzz within their brain — like a pack of boys shut up in a schoolroom after lessons are over, longing to rush out into the open. Mind-

wandering and restlessness are due to this humming of words imprisoned within the mind. People suffer from insomnia because they find it impossible to arrest the automatic outpouring of words and thoughts that stream forth like lava from a volcano or like the flames from the tongues of mythical serpents. The *Mātrikā*, i. e. the matrix of the sounds of syllables conjoined to concepts and sense objects, being unduly excited, emits masses of words, and these create phantom universes of misery and wretchedness, much to the bewilderment of the poor victim. The same *Mātrikā*, stimulated by the normal conditions of life, blesses us with health, luck and love, and through its proper handling the higher virtues of self mastery, magnanimity and charity become as easy to us as breathing. In the Tantras the *Mātrikā* is identical with the fifty *Varnas*, or sounds of syllables, within which the universe has its source and support. Investigating further Tantric Yogins have found that there are wonderful sounds of syllables, which when properly used work wonders. In the technical language of Tantra these syllable combinations are known as *Mantras* and are divided into two classes, primary and secondary, the former being seventy million in number, the latter innumerable. The word *Mantra* is very ancient and is generally used in the sense of a medium of thought, will and prayer. A *Mantra* is an awakener of will and thought energy.

Mantras are divided into four classes: a *Mantra* which when repeated inaudibly and concentrated upon for a definite period of time brings general improvement and spiritual welfare is called a "friendly *Mantra*". Such are generally used by Yogins and Sadhvikas, who have renounced the world and only live to be liberated.

The second class is called "ministering *Mantras*" because of their power to secure to man wished for material objects. This class in order to be effective requires not only concentration and repetition but also *Homa* or oblation to the sacred fire.

The third class are the "auxiliary *Mantras*", so called because of their power of helping man in all the multifarious ways of life.

The fourth class are called "explosive", by which is meant that they bring about ruin to the person who uses them and are inimical both to his mundane and to his spiritual interests

There is not the least doubt that *Mantras* help to consolidate the will — indeed a *Mantra* is the soul of will

The Rishi speaks in a similar way of the efficacy of reciting the Vedic hymns

"Let a man sing, hoping to reverse by his song immortality for the Devas 'May I by my song bring the best blessings to the departed ancestors, hope to the heart of humanity, fodder and water to animals, paradise to those who sacrifice and subsistence to myself' — thus willing in his mind let a priest sing hymns, without making mistakes in pronunciation

All vowels form the pith of life and strength and are sacred to Indra, all the sibilants (s, ś, ṣ, h) form the essence of the procreative Self of the Cosmos, all the consonants represent death

All vowels should be pronounced with power and clear voice, so that the priest, wishing 'I am strengthening life', may strengthen Indra

All sibilants should be pronounced neither as if swallowed nor as if thrown out, but all mouthed, so that the priest, thinking 'They having entered within me staying there', may offer himself up to the generating Self of the Cosmos

All consonants are to be pronounced gradually, slowly, and without mixing one with another, so that the priest, thinking 'I am gradually extricating myself from the grip of death, as people gradually pull up children from being drowned in water', may separate himself from death "

Chhānd Up II 22 2-5

Another point of great interest may here be touched upon. Tantra teaches us that just as a molecule possesses some characteristic energy so a word has a special inherent energy and this energy is presided over by a special spirit. The word is the *Mantra* its inherent energy is the *Śakti*, by means

of which it expresses itself, makes itself heard and suggests thoughts in the mind, and the *Sakti* is manipulated by the *Devatā* or free spirit of the *Mantra*. All these three dwell within our consciousness. This great doctrine viz that what we call individual soul or spirit is really *Mantrasakti*, is frequently illustrated at spiritist seances. When several persons sit together for the purpose of communicating with the spirits of the dead it is the word "spirit", the phrase "a spirit is coming", present in the mind of all the sitters, which makes them hear the voice or see the form of the dead. The common expectation, fed by the common word, causes the spirit to take on material shape. But the members of the seance are not aware that it is a word creation. They think that it has come to them from another sphere and forget that the word present in their mind has helped the "materialisation".

As voice or what we call "inarticulate cry" is the first manifestation of life in the new born babe so it is the last sign of life in the dying man. In the beginning of life the *Mātrikā* tends to project itself, at the close of life it spontaneously withdraws into itself.

The first test by which we commonly decide that a new born child is alive is its cry. Physiologically this cry is explained on the supposition that the breath, propelled by the action of the diaphragm, escapes through the mouth by setting in motion the different parts of the vocal organ. But if we go deeper into the matter we shall not hesitate to ascribe this first cry of the child to the pulsing of the *Mātrikā*, for behind the mechanical working of the organs there is a conscious, rational *varnamaya* substratum. This crying has a purpose. The child wants to say something — for instance "I am cold" or "I am thirsty" or "the doctor is hurting me" and so on. The *Mātrikā* we suppose to be perfectly complete in the child but owing to the undeveloped state of the organs its articulate expression is checked half way. With the advance of years and the gradual development of the physiology the memory of words subserving the various purposes of life revives, and all that the child appears to be learning bit by bit is really the *Mātrikā*, to use a figure looking out of the window of his mind.

At death the process is reversed. Before actual physiological death takes place the voice begins to work very violently, though inarticulately, the breath being thrown upwards from the *Anāhata chakram*. The dying man sees a cinematographic picture of his past lives. The curtain is drawn over the window and the *Mātrikā* looks within, into the dimly-lit chamber of the mind, as if contemplating a boundless vista wrapped in the shades of twilight or as if gazing into the starless gloom of empty space.

Two are the voices that have inspired mankind from the beginning of creation and will inspire mankind so long as the fabric of this universe shall last, the one is the voice of Conscience within the heart of Humanity, the other that Voice which seems to come from afar — from the Beyond. These are not two but one — that One named in the Veda *Ānanda*, Joy eternal.

Such were the words of the Achārya, Śrī Ānanda, Sishya of Bhagavān Śrī Guru Paramhansa Parivrājaka Achārya Svāmī Sivanārāyaṇ, to the children of Uttar-Kuruvarsha, the aurora-crowned land of freedom and peace, setting forth the teachings of the Rishis and the Dārsanikas and the Śannyāsins of Brahmarshadesa, the home of wisdom and righteousness watered by the holy streams of the Sapta sindhavas and the Gangā and having for their aim the interpretation of Ātman, the True, the Real, for man's attainment of perfection — wherein thus is the Fourth Lesson entitled

“Existential Import of Words”

FIFTH EVENING.

I

Science has not yet said the last word on the mystery of human existence. There is also a suspicion darkly lurking in many hearts that perhaps science does not possess the key to unlock the secrets of the spirit and of its sojourn in the Hereafter. The reason is not far to seek, for the attitude of science towards reality – I mean the reality of consciousness – is rather ambiguous. The question here is how far science can give us what we want to know regarding the constitution and the true nature of the human mind. Scientific activity seems to be limited within the magic circle of matter and motion, of what we can see and touch and handle, and as soon as the cause and effect of phenomena are formulated and tested according to the laws of mathematics the scientific mind whispers within itself “thus far and no further.” But man does not live by physical science alone, he longs to know more of the spirit, to drink deep of the waters of immortal life, and hence arises the need of philosophy and religion. Where science ends philosophy begins and where philosophy ends religion begins. These three – science, philosophy and religion – are like the morning, noon and evening glory of the sun of the soul. The rosy glow of dawn merges into the glare of noonday to emerge again as the mellow light of evening.

What now is the chief problem? The first question is is it possible for us to know or conceive what is meant by “truth” or “reality”? Do we possess the faculty of understanding truth or the fundamental reality of the higher life? The second question is if we are capable of knowing ultimate truth by what method can we command this knowledge? We will consider the second question first viz the instrument

or method of investigation by which we can understand the higher truths of life. Now whatever we know we know through the mind — there is no second way. But what is mind? What is the difference between mind and life? In philosophy the term “consciousness” is practically synonymous with mind, it refers to that power or faculty we possess of knowing not only the existence of external and material nature but also our own internal or mental nature. Thus consciousness covers the whole field of contemplation and action but mind is not co-extensive with consciousness. In what sense is the word “life” generally used? Is life more fundamental than mind? We sometimes use such expressions as “the life of the mind” and even “the life of the soul” — to indicate perhaps in the one case the “function and nature of mind” and in the other “the duration of the soul substance”. In common parlance life is supposed to be distinct from mind and stands for the activity of our physiological organs. In this sense life is only a part of our whole being, the physical part, while in the sense implicit in the phrases mentioned above it is more primordial in fact it is identical with the whole of our being. Such differences in meaning arise from our apparent inability to coin a word which would do away with the inevitable distinction arising in our mind from viewing life first from the purely scientific and then from the purely metaphysical standpoint, the former regards life as a mere process, manifested by certain characteristics, while the latter views it as a substance which defies definition. For our present purpose we shall regard consciousness as the more fundamental — being the essence of mind, which is a mode of consciousness — and life as a mode or special form of mind. To use an image, consciousness is like that invisible force which makes a tree grow, absorb sap, give out carbon etc., mind is like the actual shape and form and colour of the tree while life is like the leaf and the fruit. Out of consciousness the mind appears and out of mind the life. In this way though life goes mind remains and when mind vanishes consciousness remains — in its completeness ever ready to produce out of itself mind and life.

Consciousness is therefore creative, mind is formative, and life is the object thus created and thus formed. There is a constant relation between the creative function of consciousness and the formative function of mind: what the former creates out of itself the latter forms or shapes and as a result of this relationing we have individuals — enjoying, suffering and disappearing. This is the reason why each part of the product, the individual, possesses in its turn the characteristics of consciousness and mind *viz.* creation and formation. Thus we understand how the human mind pulsates with the creative desire objectified in art and society and how the human body reproduces itself, that is produces another formed after its own likeness. This is true of every thing in the universe. The universe is an Idea of Consciousness, its law is the universal Mind (which evolves out of the Idea) and the objectified, individualised universe is Life. Consciousness is creating the form of the universe, which is mental in its nature, and out of this psychical law emanate the concrete solar and stellar systems. At each cycle consciousness is creating a new type of mind which in its turn is shaping a new living universe.

In empirical psychology consciousness has a limited meaning, there we study consciousness as a phenomenon. The "knowing subject" in its relation to presentation is the subject matter of the psychology of cognition. What the knowing subject really is we cannot tell, neither do we know anything about the presentation. The process of knowing requires to be analysed. For instance when I see something I first see it with my eye and secondly I perceive with my mind, but on analysing the whole phenomenon of *seeing* I find that I am there witnessing an external object and that between me and this object there is the process of knowing or action of knowing, or moving of the mind — that movement by which the mind goes out of itself, as it were, and grasps the object. This is the analysis of consciousness.

Now what do we mean by the object or thing? We say the object is there, external, outside us, in Nature, but the subject is internal, within us. We all accept this definition and act upon it. For instance I see this jar of water before

me and if I want it I stretch out my hand to grasp it. But the question is how far this popular idea is philosophically true. Let us examine it. We first say that an object is qualitative, that is to say it possesses certain qualities. What are qualities? When I see a black substance before me I say it is black, therefore "blackness" is the quality inherent in the object. Again we say that this substance when I touch it is "hard", or "cold". So all these, this 'blackness' and 'hardness' and 'coldness' and many others besides, are qualities. An object therefore is something possessing qualities, hence we say that the object is qualitative.

Here another question suggests itself. What is the difference between the object and the qualities? Can we distinguish between the two? Now the qualities cannot exist in vacuo, they must belong to something, otherwise they must be illusions. There across the meadow you see a herd of cows resting on the grass by the river. The whole landscape is an object or presentation appearing before your mind. This presentation when analysed appears to be patches of colour — the dull grey of the river, the brown, black and white of the cows, the green of the grass and the faint blue of the mountains in the far distance. Along with colour you have the presentation of form — the meandering river, the flat earth, the high hills, the broken, rugged bank, the tall fir trees, the shape of the cows — all under the vault of the heavens. Further we notice the movement of the cows, the flow of the stream, the gentle breeze swaying the branches, and the cowherd running across the meadow. In this example can we say that we can distinguish the object from the qualities? Directly and immediately we are conscious only of the qualities — of colour, form and motion. Where then is the object? We are not actually perceiving any object but we are assuming its existence all the time, hence it is quite logical to say that if the object exists at all it has only a suppositional or hypothetical existence. In other words we are *imagining* objects and *perceiving* qualities, therefore the object is the product of the mind, or, as philosophers say, the object in itself is the contribution of the mind. How then can we say that the object is external, outside us? This

is a most important problem and one which has in all times led to great discussion in the philosophical world indeed this question as to whether the object is external or not is as old as philosophy itself. It was greatly debated in ancient times and particularly during the millennium which preceded the Christian Era. During this period the Saungatas the followers of the Buddha, worked out a wonderful philosophy on this question as to the relation of subject and object. In China the philosophers of the Sung dynasty (A.D. 960—1279) borrowed this philosophy from the writings of the Indian missionaries in China. In later times in the XVth and XVIth centuries in Europe the question was revived and it is not yet solved. I do not pretend to solve it — I only give you its historical aspect and shall try to show how far it was understood in India and what were the views held by the philosophers of ancient times. You will then be able to compare them with the views of modern thinkers the chief ones who have taken up this question being David Hume and Berkeley in England and Immanuel Kant in Germany.

There is a class of men who delight in tracing the source and beginning of all things to an Absolute Nothing and into the womb of this imaginary Nothing so they fancy, all things enter again after they have played their part on the stage of the cosmos. The framework of this starry universe the soul with its infinite inspirations and humanity with its manifold activities have all arisen out of an Eternal Negation — to pass thither again in the fullness of time. In that celebrated ancient hymn called the Birth of the Radiant Powers the Vedic Rishi from the philosophic Land of the Seven Waters sings

In voice clear let us sing of the Birth of the Radiant Powers that unto the gaze of poets to come, chanting these words of holy music, Creation's majestic scroll unfurl

Brahmanaspati, the Lord of all, breathed with the breath of life and like sparks from dim fire, by bellows blown, lo, there flamed forth the Radiant Powers

In that Eternal Moment of the far-distant Past, ere

yet there was Life or Light, arose the Real from that which seemed unlike the Real

Hope, the first horn, arose — like morning tint — clasping the hand of Aspiration

In the bosom of Space, like bubbles, arose rolling worlds, instinct with the upward urge of life

Aditi, eternal Freedom, brought forth Daksha, undaunted Effort, her offspring To her, child of a beautiful mother, was born the glorious daughter Aditi, Liberty Divine.

Thine, O Daksha, Unborn Intelligence, thine is the daughter Aditi, Guardian of the Sacred Law — she, the bright and beautiful — great mother of royal sons — from her came forth Universal Nature infilled with Radiant Powers, gentle, adorable, imperishable She the Pattern, she the Model — in the Powers are reflected her excellence and her high grace

Ye Radiant Powers, ye were at rest in the primeval fluid, imprisoned, immobile, fixed, inert lo, the vast silence broke, a tremor shook the whole, and ye were moved to roll and spin and whirl in dance like motion, rhythmic, unimaginable

And out of the mist of atoms were born these suns and stars and fiery orbs, and then ye Radiant Powers into the stupendous whole did enter, filling, ensouling, binding all parts, till the Great Mother of Animation, of all that lives and grows and feels, Suryā the Life-Giver, from her bed in the gloom of primeval Ether came forth at the sound of your call

Eight were the offspring of Aditi, the Eternal Mother
Mitra, who welds together the diverse races in the
sweet bond of fellowship,

Varuna, the Saviour of the lovers of Peace,

Dhātā, the Ordainer of all Happening,

Arjaman, the Guide of Friends,

Amsa, who equalises all comforts among men and
makes each share the fortune of all,

Bhaga, the generous Dispenser of Riches,

Vivasvat, the bright ancestor of our race and the bringer of fire – and last, in splendour surpassing all,

Mārtandya, the Immortal Soul

Unto Universal Nature in service she gave the seven Mārtandya she stationed in the spheres transcendent

These are the Bright Powers, the seven noble gifts of Mother Eternal – through them in perpetual cycles does Nature uphold our human affairs

But Mārtandya, the Sun of the Soul, eternally shining in the heart of all beings, Him she retained in Her own proper sphere, in the full glory and dominion of Eternity

The burden of this song is *devānām purve yaga asato sat ajāyata* literally “prior to the age of birth of the powers of Nature the Real was born out of the non Real or Nothing” The idea that creation proceeded out of nothing can be traced in many other texts of the early hymns of the Rig Veda I should here like to quote some other passages in which the existent is said to have arisen from the non-existent Let it be remembered that in the Veda Brahman is sometimes described as the Non Existent, sometimes as the Existent, a point frequently missed by the later Buddhist thinkers Thus in the Taittiriya Upanishad we read

“Non Existent was This in the beginning thence arose the Existent”

Again in the Chhāndogya Upanishad

“Existent only, my dear one, was This in the beginning, alone and without a second Some verily say non existent was This in the beginning, alone and without a second, and from this Non-existent arose the Existent, but how could this be, O dear one, how could the Existent arise from the Non existent?”

It is clear that in these passages Being is looked upon as the Existent when viewed from the standpoint of self consciousness, and as the Non existent when viewed from the non consciousness of objective existence or the universe, for we can easily imagine the universe of objective appearance reduced to the vanishing point and can think of Brah

man as Non-existent, meaning thereby non related to a universe which does not exist as a reality, or at least does not possess the deepest and highest Reality

Let us take one more passage from the Taittiriya Upanishad :

“He is but non existent who knows Brahman as Non existent, he who knows Brahman as Existent becomes himself by this consciousness existent”.

Thus non existent does not amount to negation of the existent

It is not difficult to imagine that the mind starting with nothingness will end in nothingness. In the above hymn it is not the object of the Rishi to preach the doctrine of nihilism. On the contrary the idea that all things, including the soul, will ultimately vanish into nothing is hardly if at all to be met with in the Vedas and Upanishads, where the conception of the soul is always a positive conception and the physical world is generally viewed from the standpoint of the spiritual idealist. Sometimes in their desire to characterise the soul as pure spirit, as opposed to and distinct from matter, they have said, “NO, NO, is the designation of the soul”, and to assert that the soul in its absolute purity is unrelated even to that which is called presentation or object they have declared – “there is no namable consciousness after death”

Those passages in which the soul is described in the negative form were latterly misunderstood by the Buddhists who built up their doctrine of absolute nihilism upon them, pretending to have the support of the Vedas. The view that the Vedic conception of the soul is a positive one finds support in hundreds of passages, before beginning the exposition of the doctrine of absolute and qualified nihilism I propose to quote some of these passages

“The Ātman existed in the beginning in the form of a spirit,

It looked all round Itself and saw nothing else but Itself,

It uttered the words ‘I am’, hence originated the name
‘I’ Satpathbrāhmaṇa.”

"The priest makes Brahman the head of the Universe, there Brahman is the head of the Universe "

"By Brahman are the heavens and the earth held together On Truth is the earth founded, on the sun are the heavens founded In Righteousness does the finite offspring of the Infinite live Brahman is Righteousness "

"Ātman is the soul of hymns, prayers and songs "

"That which was, that which will be, I praise, the Great Brahman, the One, the Imperishable, the Vast, the Unitary, the Deathless To the Ātman let every man bring his adoration, the spiritual, whose body is life, whose form is light, whose soul is space, who assumes what form he will, quick as thought, full of right purpose, full of right performance, the fountain head of all waters, of all essence, who extends to all the regions of the world, who pervades this Universe, silent and unmoved Small as a grain of rice or barley or horse - small as a millet seed this Spirit dwells in the ego, golden, like light without smoke, is he, wider than the heavens, wider than space, wider than this universe, wider than all the circumference of all Being, he is the ego of life-activity, he is my soul, with this Ātman shall I, when I separate myself from this state, unite myself Who-soever meditates on this, truly he is not in doubt Thus spake Sāṇḍilya "

It was reserved for the Mādhyāmikas to develop the negative philosophy of absolute nihilism I shall now try to explain their method of procedure

In the first place, they say, we cannot assert that the object has any origin or any end, and secondly we cannot say that it is a thing at all How do they maintain their position? Their arguments are apparently irrefutable but they do not satisfy our mind They begin by saying that everything in Nature has two aspects cause and effect We all believe that cause goes before effect, but after the effect has taken place the cause is no longer there Take the example of a seed So long as it remains a seed it is the cause of a tree but when it becomes a tree there is no seed any

more, it is destroyed and the tree too in its turn is destroyed later on. Hence we find that the cause produces the effect by destroying itself, and on the other side the effect also destroys itself, so that there is a nothing on either side. Everything in Nature is bounded by two nothings.

But, you will say, of course there is a cause, there must be. Why? We must always bear in mind that the very first action of philosophical discussion is to prove every statement by actual observation. Suppose you see an evening cloud on the western horizon. You see that it is golden, brilliant, lit up by the last rays of the sun, but, as you watch, it gradually changes, the beautiful colour fades out of it and soon you do not see it any more. All the time you have been witnessing a changing scene, the beginning and the end of which you are not acquainted with. Hence, this school says, if we are to be truthful we must only assert what we actually see, we must not infer, because inference implies relationing. We have no right to speak of the cause of the golden cloud because we do not know it. It is the same in the case of music. If you observe carefully you will find that at every second the notes are changing, one being replaced by another continuously, so that what you experience during half an hour's music is a constant chain, a continuous stream of musical sounds. Hence, they say, cause cannot produce effect unless its causal character is destroyed, as the seed cannot produce the tree unless in so doing the seed itself disappears. What is meant by the object, according to these thinkers, is therefore, in the language of psychology, only a momentary sensation arising we know not where and disappearing we know not whither. But who is seeing the sensation? I say "I see the cloud." Very well. But what am I? In this sensation there are two things, first there is the golden colour of the cloud and secondly there is the witnessing mind. At every moment my mind is enjoying, it feels happy, delighted, but when the beautiful cloud disappears my mind becomes gloomy. So the mind is continuously changing. We cannot say what produces the feeling of delight or whether there is a soul behind it, we can only say that the sensation co-exists with delight —

nothing more For instance when you are tired and go to bed you are conscious of two things of the internal feeling of desire to be relieved from tiredness and the external feeling of the warmth and softness of the bed Hence what we call Nature and Soul are only abstractions, words used to interpret sensations, and philosophy being the interpretation of experience we must only assert what we see and feel, and nothing more The object has no beginning and no end i e we know neither so we cannot assert that either exists In some way subject and object get joined together but the cause of their conjunction we do not know

It may then be asked whether sensations are eternal or only of momentary duration We feel that certain things such as the wood of this table, for instance, or this body of mine, have been existing for a long period of time, but are we warranted in assuming that sensations possess duration?

They reply that sensations are only momentary Take the example of music again, Every moment the notes are being destroyed and being followed by others, this is its nature, so that music is only a series of very minute waves of sound following rapidly one on another, striking the delicate nerves of the tympanum and producing delight, and the listener is all the time opposing to this a feeling of satisfaction or of dissatisfaction — for if the musician is faulty and blunders he displeases This alternation is continually going on but from its very nature it is bound to be momentary — one music wave unit cannot continue but must break off to give place to the next If you plunge into the river and dive deep down below the surface the same water is no longer there when you rise up again, the water you plunged into has gone down the stream and has been replaced by other water coming from the source Hence, they say, everything in this world is a flux, a continual moving, flowing — there is nothing substantial in all we see This doctrine of extreme nihilism is very unsatisfying, it cuts the ground from under our feet This school does not recognise the existence of a substantial permanent soul distinct from sensation

The essence of so-called matter is energy and the essence of energy is the capacity to do work, to overcome resistance, in other words the function of energy, from man's standpoint, is to vibrate in a line parallel with the moments which are the ultimate units of time. The result of all this is the alternate appearance of presentation in and its disappearance from the field of human consciousness. What we perceive is a progress of work which we call either the creation of new or the destruction of old forms. Hence the process of matter evolving new forms and dissolving old ones can only be understood as happening in a moment of time, that is to say each particle has a moment of existence followed by a moment of non-existence. Supposing that no particle lives for more than a moment and that the gulf between existence and non-existence can by no possible means be bridged over, it is not difficult to see that matter can only have a momentary existence. The idea that there is a continuity in the form of force-communication from one particle to another is as untrue of objective Nature as the idea that one moment of time can impart its impetus to the next. This notion of continuity is only the superimposition of mind upon an imaginary series of objective points and an imaginary series of time-points. Successive natural events appear to be continuous but we are not warranted in saying that they are so in reality and if we think deeply on the subject we shall find that efficiency, which is the very definition of matter, is backed by the fact of succession and succession is nothing but a flow of moments. Matter therefore is momentary, the fact of its thus being resolved into succession precludes the idea of its permanency.

Perhaps we shall now perceive the trend of the arguments which deny the universality of objective substance or reality and assert the momentariness of phenomena. Such reasoning can only lead to universal negation or an absolute void. The object of perception is indeterminate and equally the subject of perception is indeterminate. If the object be nothing but a momentary phenomenon, if we cannot measure or test its real character, then such an object is as good as an illusion. Further, by reducing all objects to illusory *modi*—

of perception, do we not deprive the subject of its one fundamental characteristic viz discrimination between the true and the untrue? Subject and object are indissolubly bound up together, the former being no less necessary to the latter than is the latter to the former — the one falls with the fall of the other, for it is as absurd to deny to the subject what is assumed for the object, and vice versa, as to expect one half of a fowl to go on laying eggs while the other half is being roasted. So the ultimate principle in Mādhyāmic philosophy is called Sunya, or “void”, which is free from four characteristics (1) substantiality (2) illusion (3) both substantiality and illusion and (4) neither substantiality nor illusion. They declare that there need be no cause of the existent and no cause need produce the non-existent, hence if you say Nature exists, it exists, and requires no cause for existing — it existed, exists and will exist for ever and there need be no God.

We shall first examine the Mādhyānikas’ argument that in the causal chain the antecedent link must be snapped before the consequent link can be effective, in other words the tree cannot begin its life prior to the complete annihilation of the seed. This argument is manifestly absurd; it takes away that fundamental idea without which the notion of causality is meaningless viz productivity. The cause *must* produce effect, the antecedent *must* give rise to the consequent. How can the antecedent be supposed to be completely annihilated when we are all the time assuming, perhaps subconsciously, that the consequent has its birth in the antecedent? It amounts to saying that the antecedent is as good as non-existent, a mere nothing, having no function, playing no part in the chain of causation. If the Mādhyānikas assert that during or while the antecedent lasts momentarily it gives rise to the consequent, it is also inconsistent with the idea of the momentariness of the antecedent phenomenon, for if they take the antecedent to exist only for a moment how can it last for a period sufficient to produce the consequent phenomenon? Again, if they say that it is the function of the antecedent to produce the consequent phenomenon they are again refuting their own argu-

ment, because in the latter case there would be a relation, viz a relation of productivity, between the cause and the effect and this relation they have from the beginning denied. Further a relation is always of an anti momentary nature for there must be some interval – the interval necessary to create the relation or the interval of its duration. The very terms which the Mādhyāṃikas employ viz growth, annihilation etc show that they are contemplating the phenomenon as existing during at least three moments – the moment of beginning, the moment of annihilation, and the moment of growth between these two. Once we confess that a phenomenon must pass through three moments we are constrained to give up the position that the phenomenon is momentary. If the previous moment has the character of a void or nothing the phenomenon arising in the succeeding moment must of necessity also possess the character of void or nothing, which is contrary to experience. If they say that cause and effect are simultaneous, happening together at the same moment, their own views ill fit them to take up this position, for have they not asserted that no part of the causal chain exists for more than a moment?

To take the favourite examples of the Mādhyāṃikas, that the tree involves the destruction of the seed, and the destruction of the milk – it is easy to point out that the word ‘destruction’ here is quite out of place. The seed is not destroyed, that substance within which is the *life* of the seed grows or evolves the tree and it is only the husk which falls off. We can almost say that the tree is an expanded, lengthened and widened seed. There is no break in the continuity from the seed state to the tree state. The continuous state may also be the successive state and the two together need not be deprived of a life substance.

According to the Mādhyāṃikas the universe is a vast void. They say that if we read Nature aright we discover that in all her departments the predominant idea is the idea of nothingness. In our mind there is the power to stop a process of thought, to divert the attention, and there is the desire to do away completely with disagreeable surroundings. In fact negation or desire for annihilation is the greatest

an example. Here is a lobster, the mind can comprehend the idea of 'lobster' by thinking successively of the various qualities of the lobster as coalesced together. By putting all the various qualities together such as colour, shape, size etc. we certainly form a complete picture of the lobster, but all the time, even after having formed the picture, are we not conscious that the lobster still remains to be understood? The mind refuses to be satisfied by all the qualities it has apprehended, this something which appears to our mind is objective existence — remaining very far away from our conception but nevertheless positive, living and actual. In the same way by reversing the process, viz. by thinking away all the qualities of the lobster, do we not arrive at the notion of an existence which is undetermined by form and qualities? We may proceed to think thus: the lobster has no colour, no claws, no shape, no size etc. and yet, after abstracting all the qualities, the consciousness of general existence can never be taken away. Stripped of all anthropomorphic ideas the idea of a constant changeless Being remains as a sort of residuum. This mental factor or element at which we arrive by the double process of synthesis and analysis is ultimately indestructible. This mind-element is perpetually present in our understanding and even though our imagination fails to picture it, we can clearly see that it is something different from our individual ego as it is different from the limited presentation. To say that external Nature, which is the subject matter of the physical sciences is nothing, after admitting the law of change operating within it, is the height of unwisdom. It does not require much philosophical knowledge to prove the existence of the powers of Nature outside our mind. If Nature is nothing more than a mere figment of fancy why then does the picture on the wall appear different from the jar on the table? To account for the variety of external objects the Mādhyamikas say that the nature of consciousness is to assume diversified forms, seemingly externalised and objectified and materialised. That this is so, they say, is proved by an analysis of apperception, for each form is informed through and through with, so to speak, the substance of cognition. In support of

this theory they give instances from dream consciousness. While a man dreams that he sees houses, trees, animals, moving railway trains etc. it is the substance of consciousness which assumes the forms of houses, trees etc. and simultaneously watches the movement of the dream-pictures passing for the moment as real things. According to them our waking perceptions are of the same character, so that once it is granted that dream consciousness divides itself into two, one objects and the other the inner watchman, why should not the same explanation hold good for the diversified forms of waking consciousness?

This argument is extremely fallacious, for dream is the amplification of previous cognition stored up in the memory; the dreamer's mind only rehearses what it has learnt in waking experience. It is quite impossible to conceive of a man dreaming extraordinary and supernaturally *new* things, quite unexperienced in any part of his life. All dreams can be explained by previous apperception and the existence of external objects is inextricably associated with, indeed is the *sine qua non* of wakeful apperception.

To this the Vaināsikas reply that what we apperceive are apperceptions, not apperceived external objects. Here is a flower, what I am apperceiving are the sensational elements, colour etc. not the object itself.

To this we reply that we recognise a distinction between a sensible image and an actual image and no man in his normal senses will mistake an imaginary mountain for an actual one. For instance I may imagine a mountain occupying the whole space of the North Sea but I know that in reality there is no mountain there so when I wish to cross the North Sea I do not set out to climb the imaginary mountain but book my passage on a Wilson liner. Our practical conduct is based upon our knowledge of the distinction between imaginary forms and actual realities and no amount of logic-chopping can do away with this fundamental distinction. In such matters the verdict of common sense is of greater value than the dialectics of metaphysicians.

Further, according to our opponents all presentations are momentary, one presentation destroying itself before another

arises, hence the two limbs of apperception viz the cogniser and the presentation of externality, arising together in consciousness, must be annihilated and thus no cognition at all will ever arise in our consciousness. This however is contrary to all experience, for when I see an object I am simultaneously conscious of my own existence and of the object, and it is for this reason that I find myself related to the object.

The Mādhyāmikas further declare space to be empty. Were space empty then all action of one object upon another object at a distance would be impossible. To make transmission of motion possible there must be a homogeneous medium, continuous, incompressible and absolutely frictionless, filling space. If space were not a substance it would have no attributes. Sound is the attribute of Space. If we are to regard space as empty in the sense of non-existent, the very idea of extension becomes empty and nonexistent, which is contrary to all experience, for we conceive of space by putting together in our mind a series of positions or places, and our mind would not picture an infinite series of non-existing positions or places stretching in all directions. All solid things presuppose space. The Vaiśiṣṭikas say that two birds cannot fly in the same space, hence that amount of space which a bird occupies when flying must be conceived negatively viz as that which is not filled or occupied, therefore 'non-filledness' or 'non-occupancy' is the mark of space. This is a fundamental error of conception, for the bird is occupying space but space is also occupying the bird, for inside the bird's body and bones there is space, otherwise the bird would not have occupied the outer space. Thus there is an interpenetration between the inner and the outer spaces and hence space is not unfilled but always filled. It is this which makes it possible for two persons to talk to each other at some distance and under the surface of water. The interpenetration of spaces is apparently unimaginable but it is not inconceivable.

Against the doctrine of universal void the Yogācāra Buddhists have brought forward the philosophy of what is known as Subjective Idealism, according to which cognition is a self-subsisting principle, the object cognised being a

non entity By cognition is meant an independent process of knowing—not the substantial “subject” revealed in acts of cognition, for this the Yogāchāra school denies The object or the presentation in consciousness is indeterminable, for what are the characters or marks of a perceived object by which its external reality may be determined? In the first place metaphysicians believe that that which is real is permanent and stable i.e. existing independently of time, but no such reality comes within the purview of perception, for all perceptible objects are transient, things are made to be destroyed again Hence no phenomenon or that which appears before our senses can have metaphysical substantiality

In the second place psychologists think that one of the tests by which a thing can be pronounced to be real is its presence in our memory The house in which I was born and brought up is a reality because I can remember it at the present moment, hence an object which bears the stamp of “pastness” may be said to possess historical reality

But this argument is fallacious, because to our mind, that is to our internal perception, images experienced in the past are indistinguishable from those of the present If I call up at the present moment the image of the home of my boyhood it is no longer past, while I am remembering it or trying to recollect it the home is a *present* perception There is no sense therefore in making past experience a security for the genuineness of external reality At the same time our senses give the lie to the evidence of the past, for if at this moment I visit the home of my infancy I shall see it with my eyes and while I am seeing it with my eyes it is a present perception, no longer past, so that intrinsically recollection and perception are identically the same process, the mental picture as well as its physical original have to be taken in by the mind by an act of cognition at the present moment

Thirdly realists believe in external objects on the ground of their possessing primary and secondary qualities For instance it is usual for realists to assert that the book on my table is real because I see the red colour of the cover of the book and that if the book occupies a certain

space no other object can occupy the same space at the same time. Then again they say that the atoms are real and that organic compound substances are also real. To these arguments the Yogāchāra philosophers reply that the secondary qualities viz *colour, taste etc* are inessential, for an object remains an object in spite of losing its colour — a boat will remain a boat if instead of red we paint it green. As for the primary qualities viz *extension and impenetrability*, they are after all only actual illusions. Two things can occupy the same space, for instance magnetic, illuminatory and dynamic forces co exist and interpenetrate within the same space in an electron. As for atoms — an atom has neither weight nor extension nor visibility, how then can the perceptible reality of atoms be granted? Compound substances both organic and inorganic are supposed to be composed of atoms and if the atoms possess no perceptible reality how can the compounds which have grown out of the atoms claim to have perceptible reality? Thus the Yogāchāras dispose of all arguments in favour of a perceptible reality as advanced by metaphysicians, psychologists and physicists. There is nothing, they say, which the intellect can truly regard as an object which is not in the intellect itself or is not a part of the intellect itself, the percipient as well as the percept is inferable, not actual, and hence the soul is only a cognitive process.

It may be asked why there is then an interval of time between our understanding and the object, for instance we do not at once take in all the qualities of an object, it takes some time before our mind can perceive minutely all the aspects and qualities which a thing possesses, if there is neither subject nor object but only a cognitive process then we ought to know all things at once and the same moment. To this they reply that this time interval is an illusory mode of the mind which they call “*ideation of difference in a stream without beginning and without interruption*”. This illusory mode or “*ideation of difference*” produces a practical form and a theoretical form. The theoretical form produces the distinctions *subject and object, time and space*, which to the higher understanding are mere illusions, but the practical

form of this illusory mode conforms to suppositions such as practical efficiency and utility. It is for this reason that we distinguish between an imaginary meal and an actual one, in other words such is the habit of mind that it pins its faith on certain social and life-conserving forms yet knowing theoretically that they have no more real value than that which may be allotted to suppositions.

The true principle of the intellectual process is free from all forms of perception — e.g. the percept and the percipient and the Yogīcharas believe that by constantly reflecting on the purity of the intellectual principle the forms of perception and the "ideation of difference" completely disappear from the horizon of the mind. When all illusions melt away and the intellect regains its pristine purity liberation is attained, technically termed *Mahodaya* or the Sublime Exaltation.

The identity or oneness of presentation or object with the cognition of it is the conclusion arrived at by this School. The two indivisible entities viz. the soul on the inner side and the physical world on the outer side are modes or aspects of the cognitive process. Hence the consciousness of the ego and the non-ego is the central consciousness itself. If you say that the soul is different from consciousness or knowledge then you have to prove that there is something, some power which brings about a conjunction or disjunction of the two. In the same way if you say that cognition is different from the presentation you have to show that there is a faculty the main function of which is to relate the two factors but such a *tertium quid* is not known. This constant mingling together of soul, consciousness and object is best explained by assuming that it is the nature of consciousness to be subjectified as a soul and objectified as the world, soul and world being regarded here as mere facts or modes of the conscious principle. To use a simile, as a lighted candle placed between two mirrors appears to be three lights so the one cognitive-principle appears as soul, consciousness and universe. This cognitive principle at one and the same moment creates the twin offspring of subject and object. The product of such a creative act is not a fact but a fancy.

Just as a man whose sense organs are diseased sees and hears things which men with normal sense organs do not see and hear so the cognitive principle, deluded by ignorance, false ideas, wrong beliefs etc., perceives the world and the soul.

It is true that the object is only sensation but it is not true that the subject or soul is the same. Let us see how the Yogāchāras maintain their position. In the first place, they say, we have no right to say that the object is external because whatever is known is in the mind and is verified by the mind. Suppose for instance you are in a dark room and a glass falls and breaks. You hear the sound of the falling glass but you cannot see it and thus satisfy yourself that it actually was a glass that fell and broke. You may think that the sound was caused by a ghost or that what you heard was an illusion, so in order to ascertain the truth you step forward and go to the place whence the sound came and find the broken glass. Thus you feel assured that it is something existing outside your mind. But let us go further — you satisfied yourself as to the reality of the object by touching it, by touch your mind was made aware of something hard and cold, but these are sensations, tactual sensation together with thermal sensation. Then again you walked to the place whence the sound came. But what is walking? Walking is muscular sensation together with sensation of effort, hence the very satisfaction that the glass is at such and such a distance, that it has objective reality and possesses qualities — all this is ultimately only our own sensation. This table for instance has no sensation. If I say it is hard it is I who am touching it and finding it hard. We cannot go out of the mind to find anything, all knowledge is obtained through the mind, so we cannot say that anything exists outside the mind.

The Yogacharas say that there is only one thing, that which in Sanskrit is called *Vijnānpravāha* which means "a stream of consciousness", a continuously successive state of mind. Now in order to properly understand this stream of consciousness we must bear in mind three terms viz succession, simultaneity and identity. "Succession" means the following of one phenomenon on another. There is

a continuous flow of pictures on the screen of my retina, incessant, like the stream of a flowing river, there are numerous images in the room before me and if you could come and examine my eye you would find them all reflected on my retina. They are seen as stationary, but in reality they are not stationary, for in order to fix our attention upon one image we must lose another, if I look at this wall, for instance, I cannot at the same moment see you all before me. Every phenomenon is in reality a change of sensation on the mental plane and this change of sensation is what this School calls "succession"

"Simultaneity" means that the succession has been arrested by something in the mind. Unless our attention is fixed upon a thing that thing does not exist for us. Suppose, for instance, that you are sitting at your window reading an interesting book. You do not feel the soft summer breeze nor hear the birds singing nor smell the sweet scent of flowers that comes floating in from the garden and yet all these things are there, the birds and the summer and the flowers, but you are so absorbed in study that you pay no attention to them and therefore they do not exist for you at that moment.

How do we explain this psychologically? In the first place there is the succession of images, but in order to produce the picture of anything there must be simultaneity as well, that is to say, at every step the attention must go out, as it were, but when it is arrested a picture of the thing becomes prominent and the mind grasps it. Thus when you are absorbed in reading and someone walks through the room you will probably not hear it. That is because the sound of the footsteps is not arrested by the faculty of attention. Hence we see that "succession" must be opposed by "simultaneity", but we cannot grasp the idea fully even then without the third factor viz "identity"

What is identity? Identity is the memory of things known already and remembered as such. Suppose a peasant from the hills comes to town and is offered champagne by a friend. He has never seen champagne before so his first feeling is one of doubt and distrust, his mind is questioning whether

the champagne is something he was acquainted with in his mountain home. He says, 'yes, it is fluid, the colour is certainly different, but in as much as it is fluid it is familiar to me'. Then he sees that his friend drinks it and that gives him confidence and finally he drinks himself. Water and champagne having one common characteristic, viz fluidity, he is helped to understand the new by reference to the already known. This is what is meant by "identity". We try to assimilate everything new to something seen or experienced before. These philosophers say that the stream of consciousness is the only thing we know philosophically and that it has its own law, viz succession together with simultaneity and identity, hence everything that exists in the world exists in the mind or in the stream of consciousness.

But then the question arises if everything exists in the mind or consciousness how is it that we notice difference between two things, between "yellow" and "blue" for instance? If everything is in the mind how shall there be different things?

They only say in explanation that it is the very nature of the stream of consciousness to vary itself, that it is of no use arguing whether colours exist outside our mind, for all we can say is that the sensations "yellow", "blue", and so on exist side by side and that we experience the contrast, but we cannot *prove* their separate, independent existence. Further we are all constituted in the same way, my brain, my nervous system is made of the same stuff as yours, therefore your assertion is of the same evidential value as mine.

So with size. The Yogācīntras say that we cannot assume that anything is big or small. What is the least size? they ask. If you say that the least size is that of an atom they will ask whether you have seen an atom; if not you can have no idea, no sensation of an atom. Similarly what is the largest space? You may say the sky, or space itself, but they reply that you have not seen the whole sky, you know but a part of it, so you cannot conceive the vast space in which the worlds of astronomy move, you can only infer it and to infer it is to place everything we know side by side in our imagination and thus try to conceive not the whole

of space but the totality of spaces. Hence all things are continuously changing — not serially, which would suggest linear movement, but homogeneously, globally, within our own sensations, moving in a world we believe to be external but which in reality is only the changes or sensations of our own mind.

The Yogāchāras or Subjective Idealists frequently crossed swords with the Sautrāntikas or Representationists. The Sautrāntikas hold that cognition is a conscious process in which the ego, knowledge and object are penetrated through and through with what we may call "awareness", but the fact remains that there is a foreign element in cognition which refuses to be dissolved in the *acqua regia* of consciousness. This foreign element is the presentation or object. Along with the object there is time and space, hence it is clear that consciousness is dual and that no amount of explanation can do away with this fundamental duality. Without a knowable, knowledge defeats its own end. If the object be merely an aspect of cognition it will be indistinguishable from the ego. Here is an orange now if the object "orange" is merely a mode of consciousness and consciousness in its turn a mode of the ego, why do we not take the orange for the ego? Whence comes the distinction conveyed in the two sentences (1) "here is an orange" and (2) "here am I, the observer"? If you say that the internal aspect of consciousness is the illusion of "I" and the external aspect the illusion of "orange", according to what standard of reality, we ask, do you pronounce the internal and external aspects of consciousness to be illusions? Our opponent prefers to say "as if it were internal", "as if it were external" and this form of expression betrays the psychology of the Yogāchāras mind. Such expressions are as nonsensical as would be the statement, "here is a boy who looks like the son of a childless mother". Here we have a vicious circle: the unity of the cognitive principle is proved by the illusoriness of the appearance of the duality of subject and object in consciousness and the illusoriness of the appearance of the duality of subject and object in consciousness is proved by the unity of the cognitive principle. Any man in his

senses discriminates between the mental state arising from the perception of an object and the external reality of the object itself. Suppose you meet a friend whom you have not seen for many years, on seeing him your mind is at once filled with associations and your heart with affection. Do you not recognise a distinction between the real, living friend in top hat and frock coat standing before you and your own subjective and affectional states? If it is asked whether perception be sufficient evidence for the reality of the percept, in other words how we are to go beyond the image which we receive from our five sensed constitution and verify the object, of which we have only a mental representation, we reply that a concrete object on coming within the range of our senses produces its likeness in our mind, which grasps and comprehends the object simultaneously with its presentation. This form or mental representation which moulds the very substance of our consciousness produces in us the conviction that the original of the copy is something existing in the external world, having the power to produce an impression of likeness on our brain. Hence reality and objectivity are notions derived from the presence of the form in our intellect, and therefore we do not directly *perceive* the reality of things but in a circuitous way impossible to describe in words we *infer* this reality. We can go further and say that one half of the function of an external object is to produce an impression upon, impart a shape to and attract the energy of our mind, without at the same time losing any part of its wholeness.

Another point may be mentioned. cognition cannot be the essence of external things. Consciousness is a uniform process, therefore, if it were the essence of physical things there would be no difference, qualitative or quantitative, between the fire in the grate and the clock on the wall. On the supposition of a uniform conscious process entering into the composition of all things the problem of variety remains unsolved. The function of consciousness is knowledge and thus it knows both thoughts and things and this distinction between thoughts and things as being contained, the one in the internal and the other in the external world, can

never be obliterated. When the consciousness is directed inwards we recognise the ego and when it tends outwards it comes face to face with the power of earth, air, fire, water and ether.

The Sautrantikas grant that sensations and the stream of consciousness are all that we actually know but they do not explain the vast differences that undoubtedly are present in things: difference of temperature, colour, species, genus etc. They grant further that we have no instrument to *prove* that something exists outside the mind: all objects are really in the eye or more correctly in the brain centres connected with the mind so we are really viewing them in a minute sheath of *fino nervo*. Hence, they say, in order to arrive at a satisfactory solution of the question of differences we must *infer* their existence though it is impossible to verify it.

Take any ordinary scientific truth — the roundness of the earth for instance. So far as we are able to observe it the earth is flat but if we study it analogically to all the other planets which move round the sun we find that it must be round because the others are round. Also from the testimony of circumnavigators and from the observation of the earth from the top of a high mountain, as well as from the way in which a ship disappears over the rim of the sea, we *infer* that the earth is round. Thus the reality of the roundness of the earth is an inferential reality.

When I read the history of England I am convinced that the signing of Magna Carta and the execution of Charles I are real objective facts although I cannot say that those facts were actually perceived by me. What then causes in me the conviction that those events really took place? Inference. Objective reality is inferred, not perceived reality.

We all believe in the movement of a body from one point of space to another. Is this belief in the reality of motion based upon perception or inference? Take the example of a railway train arriving at Stockholms from Christiania. It is impossible at a glance, at one and the same moment, to see the rushing train traversing the whole distance of so many hundred miles. Whether we are at Stockholm or travelling

in the train we only see that the train is covering as much distance as it is possible for the eye to discern, but the belief that the train in motion actually has traversed the whole distance arises in the mind in the following way we picture a continuous line connecting the two capitals and a locomotive engine freely running on it This kind of pictorial inference leads us to conclude that the locomotive engine is in motion and that the power which moves the engine, viz motion, is therefore an objective reality

The fourth School of Buddhist philosophers are the Vaibhasikas The Vaibhasikas do not agree with the first three Schools, their arguments are mainly destructive and attempt to prove that the tenets held by the other three Schools are absurd In the first place they point out that if there is no object external to the mind there can be no possibility of observing it The canons of experience are inferred from the observation of similar traits subsisting in a multitude of objects Such a canon based upon the uniformity of actions and qualities drawn inductively is regarded by scientists as universal Observing in a few cases that if from the body of a man or any vertebrate mammal the head is chopped off life becomes extinct we can safely formulate a universal principle viz any animal organism from which the head has been chopped off is dead Such a principle will be impossible if you assume that there is no such thing as head and no such thing as body Hence if the validity of the principle of inference is not recognised there will ensue terrible confusion in the behaviour of mankind We therefore reject the philosophy which teaches the non existence of object and acknowledge that there is a uniform, stable order of psychical existence parallel with a stable and uniform order of physical existence This psychical order is not a mere idea nor is the physical order to be regarded as an illusion There would be no apprehension or awareness if we were to suppose the psychical order to be only an idea and the physical order only appearance The only verifiable evidence for the existence of things is perception On the contrary supposition there would be neither presentation nor any reliable evidence for the existence of objects, no matter whether derived from

logical, metaphysical or sensible arguments. Our pure knowledge is a non-differential, non limited, unconditioned mode of apprehension and is quite different from either representation or perception. This pure knowledge is the best guide for the recognition of the true principle of metaphysics, as recognitive perception is the best evidence for the existence of the world. This pure knowledge enables us to distinguish between representation and presentation on the one hand and between illusion and reality on the other.

II

It is frequently asserted that there is a universal, ubiquitous substance out of which all things have proceeded. Materialists conceive this substance as matter. This view of the oneness of things is challenged by the Buddhists. Those who believe in one universal objective substance ought to furnish the *raison d'être* of the differentiation and particularisation which we observe in Nature. Why and how the one becomes many is a question to which no answer has been found.

The great argument of the Idealists is based upon the impossibility of asserting the objective existence of the universal. Can we say that there is a universal type after which all things are made? It will not do to say that the universal is invisible, that its formative power is at the bottom of all things, for by a necessity of thought we have to conceive the universal as uniform, present everywhere uniformly as well as appearing to us in its uniform character. If the universal is present in this form in Nature there will be no particular, individual things in Nature and the universe will be a mere blank. The most important thing is to discover the *modus operandi* as well as the goal of action of the so called objective universal. Suppose we say that there is an objective universal in a flower or in a teacup and suppose further that we are expecting to see many similar flowers or many similar teacups in the near future, the question then arises, how does the universal communicate its universal character from the flower or teacup which we see to-day to the flower or teacup we are expecting to see a week hence?

No answer can be given to this question. Again, what is the goal of action of the objective universal? The goal of action of anything is to be found where the object rests at the end of its journey. In the case of the objective universal how can we think that it has reached its goal after travelling from one flower or cup to another flower or cup?

It may further be asked when the flower, for instance, withers or the cup breaks what becomes of the universal? Shall we say that the universal has also ceased to exist or that it has gone to another place? According to the first supposition it will exist without anything to adhere to and if we grant the second supposition it will be a substance and this has been proved to be impossible, for if there is a universal substance why should it particularise itself?

To this we reply that the universal does exist, in a way, apart from, over and under the individual, yet the individual and the particular cannot exist except through and by virtue of the universal. The universal is immutable and ever present, the individual is dependent on the universal. While the universal remains the individual passes away.

We shall consider the question epistemologically. The ground and first principle of all sciences is universal, in the sense that its truth is intuitively perceived, and exact conclusions which are demonstrable derive their claim on our attention from our *a priori* conviction that they approximate the truth which we are already in possession of prior to empirical experience. This is why we accept the results of pure mathematics, which we feel to be true for all time. In the next place the conclusions of science cannot conflict with the truth perceived as universal in intuition. In fact a scientific truth survives in so far as it succeeds in accommodating itself to a universal notion for to ascertain the truth of a statement we have to fall back upon the laws of identity and contradiction, which are universal notions.

The universal makes its appearance in our mind as an "understandable form", the individual as 'sensible concrete' — made up of or manufactured of the substance of sense perception, the former is self-creative and self-subsisting while the latter is of the character of the a self and ephc

meral While creation lasts, the *understandable form* dwells in indissoluble unity with the *sensible concrete*. During the period of dissolution the form, as eternal type of virtue, of genus and of species, exists as impression in the soul of the Creator. Simultaneously with the beginning of a new cosmic cycle, the Creator remembers the previous impressions, stored up in his mind like a rolled up map, and universes, suns and stars shoot forth from the womb of the *Prakriti*. Thus come into being individual things, civilisations, virtues, graces, institutions of corporate life, and revelations of Mokṣa.

Neither can it be said that such a doctrine teaches the idea of eternal recurrence, for each world period is not a replica of the previous world period, like so many editions of the same book printed from the same press. The understandable form is a complete idea, subsisting in the mind of God in its perfection. The cosmos, being a concrete sensible is an individual, there is nothing to prevent the production of dissimilar particulars, for although within the same genus there are individuals alike in character between two genera there need not be any similarity. There may be many genera and infinite variety between them. In this way one cosmos emanates from one basic Ideal, another cosmos appearing after the drop scene has fallen on the first, starts with another Ideal and plays its part on the stage of Space. The passing away of each concrete sensible does not affect the integrity of the understandable form, only a part of the latter reflects itself, like light on the photographic plate, in the former, it being merely of the nature of an impetus for purposes of creation. Thus to take an example from biology, the universal appears here as the indestructible substance, which manifests as the immutable characteristic of races. The individuals composing a race inherit that substance, keep it, grow by it and then transmit it to their descendants, undiminished and unaltered. This germ plasma inherited from the germ-cells of the preceding generation is not consumed in the formation of the nerve-sensory system of the offspring, but is conserved unaltered for the procreation of succeeding generations. The offspring has no function in

reproduction except that of guarding and nourishing the germ cells. The child's characteristics are not the exact reproduction of the father's, but both alike depend on the nature of the "universal" i. e. the germ plasma of the race from which both alike have drawn, having similar understandable form to begin with and similar conditions in which to grow, therefore, like produces like.

According to the Hindu doctrine of ideas, the *Vyakti*, (lit 'evolved' or 'the manifestation') i. e. the individuals, are transitory but the *Ākriti* (lit 'form', 'shape') i. e. the species, is permanent. The birth of the individuals is observed as also their death, but the origin of the species is beyond our ken. Neither can we predict, with the support of science, the final extinction of all the species of animals, though some individuals may die and others change, for the *Vyakti* or individuals take their rise in essences, attributes and forces, but not so the *Ākriti* or species. With the forms of the *Ākriti* or species not with *Vyakti* or individuals, are associated names, co existing together, as the Veda in the mind of the Creator. Thus with the flow of time the individuals come and go while the species remains eternally in the imagination of the Creator. The *Ākriti*, therefore, are the universal notions, not mere forms, but concepts pregnant with creative seed, functions and powers. The cosmos in due course dissolves, but in such a way that the sum-total of its energy is not dissipated, the essence remains in a concentrated form, from these radicals arises the next order of things, were it not so, the effect, i. e. the future world, would arise without the inflow of force from a cause. Quantitatively the mass inherent in the cause equals the mass realised in the effect. Qualitatively we have to assume that the character of the effect is identical with the character of the cause.

Here is, therefore, a fixed logical relation, despite the forces which make for variation, between the antecedent and the successive series of cosmoses, providing a field for growth and maturity to all spirits — planetary, superplanetary, incarnated as devas, men, animals and plants — through social institutions, moral culture, religion, philosophy and art. It is not too much to expect that in the next cosmic cycle the

correspondences between the macrocosmos and the microcosmos, will not be different from those which we observe in this, for the assumption of a new creation unrecognisable by one acquainted with the entire history of a previous cosmic cycle will militate against the hypothesis of a cosmic mass, remaining constant, neither increasing nor decreasing, either qualitatively or quantitatively. Thus while the knowledge of the general plan of a former cosmos enables the Creator to foreshadow and direct the unfolding of a new creation, the *differences* of successive cosmic periods (due to the progress of soul wisdom by which the actual is necessarily raised nearer to possible perfection) are also remembered by Him. Similarity being the very soul of dissimilarity it follows that in a new creation arising out of a previous one, but different from it the original types, the understandable forms, the *Ākriti* — being perfect ideals — act also as guiding stars, shaping moulding and enlivening the concrete sensibles. The creative will, without putting forth its energy, brings the formative principle into play by simply recollecting the eternal forms, with the result that the individuals come to life after the pattern of representation seen inwardly by *Brahmā*.

Whence comes then the "material" of the concrete-sensible? The individuality of the concrete-sensible has its origin, not in the imagination of *Brahmā*, neither in its own "atomic" or objective nature — it arises out of the Veda words, having a phonetic mould informed with pragmatic import. All the individuals of the devas, mortals, mountains, plants etc. are born in accordance with the creative plan embedded in Veda words, which are namable concepts and rational judgments instinct with *Vidyā* and *Karma* — (knowledge and action). Such concepts are transcendental and as such can exist in a state of absolute purity, but from man's limited standpoint such concepts appear to be inextricably entangled with percepts, or at best are like the uppermost border line to which the conditioned things of our immediate apprehension supplied by the sense side of nature, everlastingly approximate but never touch. Yet in formal logic and scientific reasoning the understandable forms or transcendental concepts function as "middle term",

for the "middle term" in a syllogistic reasoning must be taken universally at least once, in the premisses, and thus the universal in the guise of the middle term, serves us as the angel leading kindly to light

Another class of Buddhist philosophers are the *Vijnānavādins* who attempt to explain the dual world of mind and matter on the single principle of *Vijnāna* or "ideation" There is one central stream of ideation containing within itself the power to produce a belief in the causal energy as giving rise to effect, the result being presentation The sensation which goes before and is the same thing as object is believed as cause and that which comes after is believed as effect, the two together forming a group which goes by the name of phenomenon, the constituent items of the whole being nothing more than fleeting sensations The antecedent sensation which we suppose to be the cause of a phenomenon is pregnant with the power of growth which thus ends in the appearance of an effect The consciousness of the interval between the antecedent sensation of cause and the consequent sensation of effect is what we call "time" On the other hand the principle of ideation produces the "I consciousness" as a sort of picture projected on the inner screen of mind and a resisting *tertium quid* (the sensation we call "matter") projected externally on the screen of space The question however as to the diverseness of the presentation and the experience of pain and pleasure remains unanswered on the supposition of a unitary stream of ideation, because if all is nothing but ideation why then so many different elements present in our experience e.g. happiness, misery, and dense matter? To explain this the *Vijnānavādins* or Sensationalists introduce the theory of occasionalism in its purely psychological form All experiences are occasional — that is to say, they happen from time to time when certain given conditions are fulfilled Generally speaking our five sensed experience is determined by four fundamental conditions

(1) Sense data (2) suggestion (3) medium and (4) determinant By 'sense-data' is meant the raw material present in perception, the unanalysable, unresolvable factor which

lies at the other end of knowledge; thus colour, sound, taste, touch, and pain-pleasure are the sense-data or the raw material of perception. By "suggestion" is meant the revival, in the mind, of the form, shape, size, impenetrability and other fundamental aspects of objects. Every sense-impression in order to be intelligible must have this element of suggestion viz. form. The apprehension of form is even more important than the apprehension of sense-data. How is it that the mind discriminates between, let us say, two patches of black colour? Here is a black shoe and here a black inkpot; since as raw material they present us only with blackness, why do we call the one "inkpot" and the other "shoe"? The reason for this distinction is to be found in the strange power of the mind to imitate on the one hand the particular shape of the shoe and on the other hand the particular shape of the inkpot. Just as some animals for purposes of self-protection instinctively assume the colour of their surroundings, so the mind, on the sense-data being presented, assumes that particular form in an incalculably short period of time. It is for this reason that suggestion has been named after sense-data as "the shape-giving power". It is therefore most expressively called in Sanskrit *Samanantara* or "simultaneously-successive power of suggestion". But suggestion cannot function without being helped by a third condition which is called *Sahakāri* or "subsidiary action". For instance the distinguishing of the inkpot and the shoe from the mere sense-impression of black colour would be impossible were it not for the presence of light, which acts as an auxiliary factor. *Sahakāri* has also a narrowing or restricting function; each so-called physical element restricts and relates a particular experience to a particular sense; light only helps sight, ether only helps hearing, air only helps touch, and so on. The last condition is what is called *Adhipati* or the "determinant" or "controller" of the whole situation e.g. the organs through which the mind gets perceptual knowledge, the eye, the ear etc.; the eye is called the controller because the presence of the first three conditions would be useless without the optic nerve. It is in this way that the principle of ideation becomes aware of external things.

Thus the entire universe being a reflection of the principle of ideation may be broadly viewed under five heads

(1) *Rupa* (sensational) which stands for the aggregate of the sense organs and their objects. It is the sense organs which discriminate between themselves and their objects hence they form one aggregate

(2) *Vijnāna skandha* (perceptual) The perceptual universe is the continuous ego consciousness together with a sense of inflow of energy from without. The consciousness of subject, or 'I', or ego is so intimately associated with the consciousness of power or energy or object that they together form what is called *Vijnāna skandha* or 'the perceptual aggregate'

(3) *Vedanā* (affectional) The affectional or emotional universe is a continuous stream of agreeable and disagreeable feelings arising from the meeting of the dual universe of the ego and the non-ego

(4) *Samjñā skandha* (symbolical) The *Samjñā*, the symbolical or nominal or verbal aggregate, is a continuous stream of consciousness of words associated with their meanings and

(5) *Samskāra skandha* (concreational) or the universe of creative reminiscence. By *Samskāra* are meant those formations (con = together, formation = building up) of the mind, the result of the experiences of previous existences the function of which is to create a world of personality moving and living in an outer world of matter though both are transcendently unreal. *Samskāra* therefore lies at the root of our individual experiences. Out of this *Samskāra* arises the feeling of want which in its turn creates our life and the world in which we live

According to these thinkers what appears to us as the external world is only an interdependent series not presided over by any conscious being or soul. The world is an object — determined by an antecedent and consequent causal series. The genesis of everything in the world may be compared to the biological history of a tree — the seed produces the germ, the germ the stalk, the stalk the stem, the stem the bud, the bud the spicules, the spicules the blossom, the blossom the fruit. In this series there is no evidence of a

consciousness guiding or urging the seed to attain to its ultimate development. So also the same causal link holds good in the case of mind. When a man builds a house it is the mind of the man which brings together the wood, bricks, mortar etc. and constructs a house out of them. In this case there is a conscious plan underlying the whole house, but in nature we see things arrange themselves spontaneously, e. g. animal and vegetable organisms. Observing the contrast between the human plan and the spontaneous working of Nature people think that there is a God or a conscious mind guiding the world, but this is only an analogical argument, unsupported by inductive evidence. Hence the Buddhists do not accept any teleological theory of the Universe.

All these schools arose out of the Buddha's teachings which it is hardly possible now to recover in their original form, so far as can be gathered from posthumous records the skeleton of his system may be roughly given as follows.

The explanation of the universe of experience is to be sought in what is called *Patuccasamuppāda* or the Causal Nexus of Being. The Buddha discovered this before his final enlightenment. This law – stated in the form of a chain of causes and effects – is very difficult to understand. It may be formulated thus:

Avijā or non knowledge causes *Sanhārā* or formative process,

Sanhārā causes *Vinnāna* or consciousness

Vinnāna causes name and body,

Name and body cause six senses

Six senses cause "contact" with objects

"Contact" causes "sensation",

"Sensation" causes "desire",

"Desire" produces "clinging to existence"

"Clinging" causes "becoming of being",

"Becoming" causes "birth",

"Birth" causes old age, death, pain

We can understand the causal link in the following way. The first link of the causal chain introduces us, not to the origin of things, but to what our empirical thought may

reach and beyond which it cannot go. *Avijā* is not creative power but "pure nothing". The Buddhist *Avijā* is very different from Vedantic *Avidyā*, the latter is the apparent unreality which man ignorantly superimposes upon the Absolute Real; the former is the illusory phenomenon, the void, which man unphilosophically takes for noumenon, the substance, so that pure negation appears to our eyes as the huge solid universe as well as our own personality. The Buddha himself once said, "Things exist, just because they do not exist in reality. They are called *Avijā* because they do not exist, the production of false unreflective knowledge." Hence matter and mind, thoughts and things, are mere hallucinations. This power of hallucination is the ultimate cause of the ego and of the world appearance, both of which are parts of an automatic self-creating and self-destroying process. *Saṅkhārā* is the energy inherent in this mind-matter evolving process working according to a fixed law for the realisation of a fixed aim. A man's *Saṅkhārā* or processional impression of thought and action in a previous life creates for him his next life, his environment, his body, his parentage and his conduct and paves the way for the after life.

Hence, the first causal link asserts that the energy inherent in the formation of the process of the psycho-physical organism is derived from an antecedent state or power or activity which resembles the substance or idea conveyed by such phrases as unconscious thought or confused and irrational will. Hence we have translated *Avijā* as "non knowledge", "irrational instinct for living".

Second link. *Saṅkhārā* is the cause of consciousness.

The thoughts and impressions of former lives become crystallised or remain in a miniature form within the inner personality of the dying man. We may ask what sort of consciousness the baby has while in the mother's womb before it becomes self-conscious? Now we can imagine that a child becomes self-conscious some time after it is born, but what is the form of consciousness in the foetus and in the new-born babe — between the period of its entrance into the mother's womb and the dawning of self-consciousness?

It cannot be asserted that the mind of the foetus was a

mere blank, a vacuum, for then, in the absence of mind, there would be nothing to preserve the body and guide the formative process in such a way as to cause it to resemble that of a human being. Hence it must be concluded that the mind of the foetus was in a subconscious state, in which all the accumulated forces of past lives were busy, in the darkness of the sub world, building up the future man. *Saṅkhārā* is this life process developing into self-consciousness. If there were no *Saṅkhārā* there would not arise self-consciousness. Thus *Saṅkhārā* is the unconditional antecedent of consciousness.

Third link. Consciousness produces name and body. *Saṅkhārā* is like a picture within consciousness. Each item of *Saṅkhārā* becomes prominent in the light of consciousness. Soul is only a conscious process, not a conscious substance. Hence the sex, the structure of the brain etc. of the foetus is evolved out of *Saṅkhārā*, not independently but with the help of consciousness, for consciousness contains the ideal, while *Saṅkhārā* supplies the energy of the form-making process. Thus it is consciousness, involving the elements of choice and purpose, that shapes the actual body of the child. To this body is applied a name. Each thing in the world has a nominal aspect, indissolubly associated with a formal aspect in consciousness. This consciousness of name and body, in the dying man, is the cause of his assuming a new body after death. Thus as consciousness is said to be the cause of body and name it will be seen that consciousness depends upon body and name and conversely. This means that consciousness produces form and is then itself modified by that form.

Fourth link. From body and name are produced the six senses.

The six senses are sight, hearing, smell, taste, touch and mind. The five gross elements are objects of the five senses and thought, fancies are objects of mind, which is distinct from consciousness.

Fifth link. Five senses and mind produce "contact."

By "contact" is meant the direction of attention from the inner mind, through the eyes etc. to external objects. In

other words "contact" is the cause of feeling, due to the opposing of thoughts and desires to objects, giving rise to sensations of pleasure or pain or to neutral sensations

Sixth link from "contact" arises "sensation"

Seventh link from "sensation" arises "desire"

Eighth link from "desire" arises "clinging"

Ninth link from "clinging" arises "becoming of being"

Tenth link from "becoming of being" arises "birth and death"

A sensation may be agreeable, disagreeable or neutral. By 'desire' is here meant passion for material enjoyment. There is no salvation unless this desire is completely eradicated from our nature. As a flame consumes wood so clinging to personality and to all things that are necessary to keep up the so called personality devours our deeper life. Out of "clinging" arises "becoming of being", i.e. individual life, and then comes disease and death. "Becoming of being" is threefold, viz., 'becoming' in imagination, 'becoming' in body and 'becoming' in the disembodied state, e.g. when a man becomes a ghost or an angel.

In opposition to the Vedic teaching of one unchangeable Conscious Being – the Impersonal God – the Buddha taught the doctrine of *Anattā* or non-ego, by which are meant all essences or forces or things which are imagined to constitute the world. His entire conception of world, life, mind and matter is summed up in three propositions:

(1) Life is momentary

(2) Mind is full of sorrow

(3) Matter is non-existent

The central idea of his philosophy is that there is no ultimate Being but only a phantasmagorical process, no substance behind the universe but an implacable Law, and no soul but only a stream of sensations. Yet this stream of sensations lives, loves, dies and is reborn. The Buddhist idea of rebirth is thus illustrated by Nagasen. The philosopher Nagasen while teaching the Greek king Milinda (the Ionian prince Menander, ca. 100 B.C.), observes that it is the same as well as a different stream of sensations that passes through many births and many deaths. "Give an example,"

requested the Greek prince 'If a person were to light a fire, O mighty king, would it burn?' 'Yes, venerable Sir' 'Would it not continue to burn all through the day and night?' 'Yes, venerable Sir' 'Is the flame of the first period the same as the flame of the second period?' 'No, venerable Sir' 'But can you say whether the flame of the day time is identical with the flame of the night time, O king?' 'No, Sir' 'How is it, O king that the flame of the first period is different from the flame of the second period, and the flame of the day different from the flame of the night? Is it another light that appeared at the second period and a third flame that came at night?' 'No, Sir it has burnt all day and night, the flame being fed by the same fuel' 'So also, O great king the chain of elements of being completes itself, first one comes and next the other goes Beginningless and endless, the circle is self completed, therefore it is neither the same being nor is it another being which is last presented before the field of consciousness'

From the standpoint of the spiritualistic monism of the Vedānta so ably formulated by the greatest of thinkers of all ages and climes – the Sannyasin philosopher Śrī Sankara Āchārya – we will make a few observations on the general method and aim of the Buddhist theory of *Anātmā* (Anatta). It is to be noticed that the disciples of the Buddha differed considerably from each other as to the real meaning of the words of their distinguished master. The Buddha himself all his life combated the Vedantic teaching of the unity and identity of Pure Being and thought, but he appears to be unconscious of the self-contradictoriness of his own arguments. To use an age-old simile his teachings are like the walls of a tunnel bored through a loose sandy soil which fall in on all sides.

From a close analysis of the *Paṭiccasamuppāda* or Causal Nexus of Being which forms the traditional corner-stone of Buddhist metaphysics we see that it amounts to a description of the apprehension of 'presentation of inwardness' as the determining power of the 'presentation of externality'. The 'presentation of inwardness' is a stream of sensations, cognitions, recollections and emotions which are collect

ively but unreflectively designated the "personal ego" "The presentation of externality", of form, shape, colour, resistance and words are collectively but unphilosophically called the "outer world" The apperception of both is a necessity of thought but has no more than a moment's duration, and if momentary sensation can be regarded as the true mark of reality, both ego and the world are real, if not, both are unreal Again, a sensation which in point of time endures only for a moment can only occupy an infinitely small portion of space — and its reality is dependent on the reality of the moment first and on the reality of the sensation last For the sensation's reality is bound up with the conditions under which it is apprehended, viz a moment and a position to stand on The apprehension of the "position" is negative — because it is assumed to be passively *affording room for the sensation by virtue of its "emptiness"* or vacuity The moment by itself is unperceived, what is perceived is the sensation, as *disappearing after appearing* Neither does the moment exert any force upon the sensation, thus the moment is inert and unseen and therefore negative Nor is there any other factor to cause the "moment" to approach or to touch the "position", nor does the "position" rise up to come in contact with the "moment", therefore there is no "relational agent" to bring about a juxtaposition of "moment" and "position", hence the relational agent, if any, is of a negative character — in other words "time", "space" and "cause" are philosophically non-existent If these three conditions of perception bear the impress of negation how can we posit the reality of the "content" of perception : i.e. the sensation itself?

To this question it may be replied that sensation is apprehended by consciousness But the Buddhists deny the existence of a permanent Conscious Being, just as they deny a permanent extra mental being, i.e. the object There is no motive in the subject to make it cognise the object as there is no power in the object by which it can obtrude itself upon the attention of the subject, for the object is unintelligent and the subject impermanent What binds together the series of sensation is not explained In the absence of

a ground to uphold the stream of presentation there would be no presentation; and without an objective order there would be an end of the subjective order which presupposes the concatenation of sensations.

„Non-knowledge“ or nescience is placed at the beginning, and is supposed to take the place of an intelligent spirit, under whose guidance, in theistic systems, the phenomenal aggregates become causally interrelated; the world is made to come into being through the mutual causality of nescience and the series, in the Buddha's system. Such methods of reasoning are untenable: We are given efficient causes for the production of the terms inside the group but no efficient cause, no formative principle, is assigned for the coming into being of the totality of effects. How are we to know the existence of nescience? It is answered that we are to infer it from the existence of the aggregate of phenomena. Are we then to think that nescience and the series of phenomena are to be assumed to account for each other's existence? If so this does not explain why one particular collocation of circumstances to the exclusion of another collocation comes within the experiential order of particular intelligent moral agents. It is not made at all clear to us why an atomic universe should be the ground of pleasurable and painful experiences to moral agents like ourselves. If it is asserted that the entire series, beginning with nescience, is the efficient cause, we ask, how can a series be regarded as the efficient cause of the series itself without which it cannot exist? If again we suppose that phenomenal units succeed each other uninterruptedly and that nescience and order of experience follow as a result, we ask, are we allowed to interpose the play of a rigid uniformity or are we to think that this universal activity is only another expression for blind chance? If the former supposition be true each thing will remain as it is and the Buddhist doctrine of rebirth will have to be thrown overboard, and if the latter supposition be granted, there will be nothing to prevent a straw being turned into a stone and a stone into a straw at one and the same instant.

We ask further, is there no permanent soul, who wishes for happiness here and in the hereafter? According to the

Buddhists, who deny the existence of the soul, consistency demands that happiness wishes happiness, and liberation wishes liberation, which is absurd, for there is no one to be liberated. If a moral soul wishing knowledge and happiness be assumed, then it follows that such a soul must continue to exist until knowledge is acquired and happiness enjoyed and the moment of final release comes, such a consummation the Buddha wishes, yet he has not made any provision in his philosophy for the permanency of the soul.

Another powerful school of philosophy existed side by side with the Buddhists called the Jaina School. It flourished in very ancient times and drew its inspiration from the common source of all philosophy and religion viz the Veda. In later times (about 599—527 B. C.) Mahāvira reformed the Jaina church and established it on solid philosophical foundations. To-night I shall only have time to summarise a few points of Jaina philosophy.

The greatest contribution of the Jaina *Tirthāṅkaras* to the history of ethical thought is the popularisation of the ancient Vedic ideal of the sanctity of Life. They took for their text the Vedic precept "Do not injure any living being". The Veda also declares that life or *Prāṇa* is universal and that what appears to be insentient is also endowed with life — as all things form part of the total life of the cosmos. This universal life is not mechanical or chemical force but sentient, conscious, and thus it feels pain and pleasure. What we call self or soul is, after all, vitality — not a mere conscious substance, abiding behind, having nothing to do with the functioning of our psychical and physiological action. This vital principle is present, as we easily perceive in animal and plant organisms, its presence however in the same form in matter e.g. in metals, gases, solid and liquid substances, is not so manifest as to be detected by our sight or touch, yet, from the strictly scientific point of view, all the symptoms of life present in animal and plant organisms are also present in so-called material things. The Jainas rediscovered what the Vedic Rishis discovered long before — that even matter is sentient, and that life dwells in matter in a sublatent form.

What is the essential characteristic of life? Life is to be defined as that which reproduces itself, adapts itself to its surroundings, draws nourishment from outside, assimilates it for its own use, responds to external stimuli and, lastly, guides itself in the direction of a minimum of disagreeable and a maximum of agreeable sensations. It can be experimentally shown that metals possess all these characteristics. A piece of gold can be poisoned to death and before it actually dies it can be brought back to life. What we call earth, water, fire and air, have also sensibility as well as some rudimentary sense organs. If the word "soul" is to be understood as synonymous with man's brain life, we ought not to hesitate to ascribe "soul" to material objects, in the sense that they feel, possess rudimentary intellect together with some very undeveloped form of nervous system. Those of you who are anxious to become acquainted with the great discoveries of the early Jains in the domain of Sentient Biology will be amply rewarded with the perusal of Bhaṭṭarāhu's *Niryukti* and Śaṅka's commentary on *Ācharāṅga Sūtra*.

To discover the beginning of the study of sentient biology we must go back to the Vedic period. It is an incontrovertible fact, that the early Tirthankaras derived their knowledge of sentient biology from the atmosphere of Vedic culture. But this has hardly been traced by scholars or acknowledged by Jaina writers themselves, who fail to pay to the Veda that respect to which it is rightly entitled. It is a lustoric fact that what is called "animism" forms the religion of most primitive peoples. But we must not be misled by the "catch words" of flippant antiquarians, who in their enthusiasm for classification bring "sunlight" into the same category as "gas light" and madly endeavour to show the similarity of high philosophical conceptions with the low beliefs of untutored minds. Thus an impartial student will see that the doctrine of *Prāṇa* in the Atharvaveda is as far removed from "animism" as is the human brain from that of the silkworm. I shall translate the Hymn to *Prāṇa*, which I believe to be the real source of Jainism. In these translations I have not followed the dry as-dust method of word

for word rendering — but have endeavoured to preserve the spirit of the poet, so far as the imagery of modern language permits. In this hymn Life is conceived as the Universal Being — in one respect the guide and inspirer of the Cosmos, in another aspect the manifold of the Cosmos itself, as His own reflection

TO LIFE

I greet thee, O Life, thou Guide invisible, Animator of all — thy sovereign sway can none deny. Life of all that moves and lives to thee I bow, thee I adore

I welcome thee, O Life, I hear thy perpetual call, thy voice thunders in the sailing clouds thy soul stands revealed in the lightning gleam thou showest the gentle benediction of rain

At thy deep sounding call do the seeking rootlets shoot forth, the young stalks grow heavy with fruit and the fields with abundant harvests smile — plenteous, overflowing

When spring in beauteous vesture drapes the valley, thy message do the long-expectant herbs receive, and birds and beasts and all that move upon the earth rejoice with joy surpassing

When thou, O Life, dost send cool drops upon the wide earth, then do the cattle shout in gladness of heart "thrice blessed are we indeed, greatly now we hope for the future

And when the sky born nectar of thy rain descends on trees and shrubs and creeping plants, then do the Quarters with their joyous song resound "Hail thou friend of flowers, by thee are we filled with fragrance, by thee, O Life are our days increased "

Hail, boly Life, when as an evening guest thou comest, hail, when like light in darksome night thou stay'st to cheer, hail when on tiptoe on the threshold thou dost stand — only to turn and go thy way, hail, O Life, even when tears in the beholders' eyes tell in tones unspeakable — "thou art gone"

Thou art the breath of Life, both the breathings in and the breathings out We greet thee when thou wakest on

us, we greet thee also when thou dost turn in other way,
— Thee, as All, do we greet

That beauteous sign, dear to thee, and that which is
dearer than the dear — thine own dear Self — do thou reveal
to us, and the immortal waters, thy healing draught, grant
unto us, that our living may be whole and our days many

Of all who life by breath and all who live unbreathing
art thou the Lord, the One, Supreme, and as the father
clothes with love the child, so with Life's living vesture,
woven with affection's warp and woof, dost thou adorn
thine own

Strange are thine abodes and many, in the agony of
racking pain, in the lightless eyes of Death, in its last gasp-
ing breath and marble brow dost thou unfaltering dwell,
thus thy stern indifference do the gods extol, and men with
hearts surrendered unto Truth, their tongues to Truth at-
tuned, dost thou lead at last to the effulgent worlds beyond

The Cosmic Sphere art thou, its guide its genius, its in-
spiration, thee in humbleness do all approach, the sun art
thou and moon — thee do they call *Prajāpati*

Thou breathest-in in barley, thou breathest-out in rice —
verily in breathing is barley, out breathing is rice, thee did
the wise men of old liken unto the ox that draws the cart
and hears the hurdee

Hid in the mother's womb the babe breathes gently, in
and out — in the dark sky within, like the waxing moon,
increasing, with a tremor dost thou wake him and, quickened
by thee, lo! he is brought forth beneath the starlit canopy
of heaven

Thee do men called versed in sacred lore, the secret fire
in the heart of things concealed — thy form is this ocean of
air wherein, like a painted eagle, the solid earth is poised
rooted in thee, O Life, has all that is and all that is to be
its everlasting home and resting place

Stirred by thy breath the seeds of magic herbs, instinct
with healing powers, shoot forth — and kindly plants, with

potent virtues pregnant, come into being to soothe the ills of man, and those the gods compassionate reveal, and those by which the Angirases guard the sacred altar and the Atharvans calamities avert

The Radiant Powers bear the pulsing germ within, Prime Mover is He — unborn, immaterial, he becomes material, he is born anew, as in the son are reflected the father's mind and will and power, so He who has been is, and evermore will be, from likeness unto likeness ever flowing

The Eternal Swan on one foot seated, floats on the moving flux of flowing waters the whirling of Time the other it uplifts and sets in the zone beyond unreachable, out of the restless waves if it take up the first — alas! the day will die, the night will be no more, neither to day will be nor any morrow, nor any dawn again light up the pilgrim's path

Eight are the circles that revolve, set round with one circumference, a thousand sounds pour forth in front, behind, below — ceaselessly vocal From half came forth all worlds that be of That, its other half, what sign shall tell?

Him who is Lord of This that is born as All, Lord of all that lives and moves and wills — thee, O Life, do I greet, most vigilant among the vigilant, holding an ever ready bow

Him who is Lord of This that is born as All, Lord of all that struggling work and strive and put forth effort — thee the Sleepless, Brahman made wise, do I adore

May that Life dwell in me, erect and upright, who slumbers not, whom nought can bend nor fell, no man, no sage, has ever heard of Life asleep — while men and beasts to drowsiness do yield

Turn not thy face away from me, O Life, be unto me not distant, no other than myself, the same familiar me — myself be thou, O Life

Like sacred fire in the heart of the waters hidden dwell thou for my living in me concealed, thee I embrace, thyself in bond eternal to myself I bind, in unison with thee, as thee, O Life, I live

Jaina philosophy is essentially a philosophy of Life. The Buddha's attention was fixed on what may be called "Becoming" or the process of cosmic phenomena. The Vedāntins taught about the changeless Being, seen through the changing universe of phenomena. But Mahāvira and the Tirthankaras saw the great principle of life which they called *Jiva*. We shall not translate *Jiva* by the words "self" or "soul" or "spirit", for the *Jiva* is not different from the mind, neither is it identical with it, yet life as we feel it within ourselves is both different from as well as identical with consciousness, for through consciousness we feel the impulse of life and at the last it melts away in the sky of consciousness. How can *Jiva* or life be said to be different from as well as identical with consciousness? for difference and identity are mutually exclusive, either life is the same as consciousness or it is not. To understand the Jaina metaphysics, we must try to follow the canons of their logic, which is very comprehensive. The Jaina metaphysicians consider each category of thought from all standpoints. Their logical organon, which is specially invented to refute those who prefer to view things from a single standpoint, is called the *Saptabhaṅginaya*. It may be stated thus:

(1) One may posit the reality of an idea or being, from one standpoint, (2) one may negate it from another, (3) one may posit both reality and non reality of the being at different moments, (4) if one wishes to posit both reality and non reality of the being at the same moment from the same standpoint one may simply say that it is impossible to define it or impossible to describe it, (5) again, under certain given conditions the assertion of reality is impossible, (6) under certain given conditions the negation of reality is impossible, (7) under certain conditions both position and negation are impossible.

To illustrate this we shall suppose that a materialist denies the existence of the spirit. To him the Jaina would say that the spirit is an entity, therefore it is real and exists, for the spirit has a self-existence and also exists in its modes, but it does not exist in matter nor do atoms inhere in the spirit, therefore from the standpoint of matter and atoms, the spirit

is now existent. Now the spirit, in relation to atoms does not exist, hence we can say, at one moment it is existent, at another moment non-existent, therefore on account of its possessing two contradictory attributes it becomes incapable of being described, thus it is impossible to speak of it in words if we think of asserting its existence and non-existence at the same moment and from the self same standpoint. Consider again, under given circumstances – for instance when existence itself cannot be predicated of the spirit (e.g. (1) exists but cannot be described, (2) does not exist and that cannot be asserted and (3) exists and does not exist and both cannot be asserted) – we are not warranted in affirming that existence is possible, or that non-existence is possible or that both existence and non-existence are possible. This is the doctrine of relativity in which position is determined by negation. The result of this form of reasoning is that Being and Non Being are regarded as mere relations or aspects.

The chief object Jaina philosophers had in mind in devising this system of indeterminate logic was to deny the existence of the Absolute and the Universal. It is a very cautious procedure. On every conceivable subject when anxious not to commit oneself to a definite statement one naturally follows some such line of reasoning:

1. May be somehow it is true
2. May be somehow it is not true
3. May be somehow it is both true and not true
4. May be somehow it is indescribable
5. May be somehow it is true but indescribable
6. May be somehow it is not true but indescribable
7. May be somehow it is and is not and is at the same time indescribable

The philosophical system the backbone of which is this system of seven paralogisms is called *Syādvāda* or the metaphysics of indeterminateness.

We need not go far to seek the reason for such an exhaustive logical apparatus. During the thousand years that preceded the birth of Christ there were several schools of philosophy which were at conflict with one another. For

instance the Abolutists believed in the existence of a unitary conscious Being. The Nihilists taught that Void or Nothing exists. A third school taught that Absolute Being co-exists with Absolute Non Being. Another school scoffed at all attempts to establish a definite philosophical creed and contented themselves with saying that whatever may be the truth about the thing in itself we are unable to comprehend it or to describe it in words. There were others also who believed half heartedly, in a qualified form, in one or other of the above mentioned schools, holding that there must exist something true or untrue or both — but that man's mind is so limited by its idols that there is no hope of ever constructing a system which will completely satisfy everybody and be readily accepted by all races of mankind in all ages.

Thus it may be asked, Is being or non being the true essence of things? For instance here is a clock, is being or non being its essence? If you say "being" the proposition "it is a clock" must be pronounced to be a mere verbal judgment and tautologous, for "is" implies essence or reality and "clock" implies the same. Both these words, "is" and "clock" in their strictly metaphysical sense — apart from their empirical sense — connote essence or reality. Again if you say "it is not a clock" "is" and "not a clock" are contradictory and therefore, by conjoining two mutually exclusive propositions to indicate one absolute existence, you fall into hopeless confusion.

So the Jains say that an absolutely indeterminate entity can only be the object of an omniscient intuition, the true scientist deals with determinate objects. Such determinate objects exist, or do not exist, according to time place and causality. About nothing can we affirm anything unconditionally. Such an absolute existence would exist in its own homogeneous nature everywhere and at all times which is contrary to all perception.

The *Saptabhanginaya* is applied by Jains to prove all metaphysical and physical categories such as substance, modes, unity, eternity, matter, atoms etc. All things consist of substances and modes, of substances in so far as

they are stable and real, of modes in so far as they are unstable and unreal. A substance is a mode with reference to its passing attributes, hence a substance viewed from the standpoint of permanency is Being and viewed from the standpoint of its ephemeral states is non Being. Thus according to this method of reasoning Being is identical with non Being, existence is identical with non existence and reality is identical with unreality.

You remember how in ancient Greece Protagoras taught that man is the measure of all things that are and of the non existence of things that are not. Plato in criticising this view is said to have remarked that such reasoning would bring gods and men and tadpoles to one uniform level so far as truth was concerned. The same remark can be applied to *Saptabhanginaya*, for diametrically opposite attributes cannot be affirmed or denied of the same substance at the same time. It sounds as strange to say that God exists and does not exist as to say 'here is a pot of jam containing ink'. Common sense demands that if we affirm God's existence we must at the same time deny His non existence, just as, if a nurse wants a child to understand that the pot on the table contains strawberry jam she must not say that it contains ink as well. Either the pot contains for the moment the precious jam so dear to the child's heart or it contains ink — unfit for the child's plate. Thus if you predicate mutually exclusive things or attributes of the same substance you certainly do not dispel any doubt or uncertainty that may surround the knowledge of the subject. Valid knowledge must not be indefinite or doubtful.

To this it may be replied that the knowledge of an object need not be pronounced as indefinite or doubtful on the ground that the statement contains unlimited terms in order to convey the many aspects of the thing. This rejoinder amounts to nothing. We shall try to show this by taking an example from Jain philosophy itself. Some Jain philosophers maintain that there are seven fundamental categories (1) sentient beings, (2) non sentient beings (3) decentral force, (4) concentral force, (5) transformation, (6) relation and (7) non relation. There are other Jains who

hold that there are only two fundamental categories while others again speak of five. But let us ask those who believe in seven categories: suppose you apply the sevenfold parallogism to your seven categories, what follows? Applying the "first pair", we find that "the seven categories are, the seven categories are not", applying the third, we arrive at this "somehow the seven categories are and are not, both qualitatively and quantitatively." What knowledge of a definite and certain nature as to the existence of the seven categories do we derive from the application of the third parallogism to those categories which the Jains themselves believe to be true? The third limb, viz., "somehow it is and is not", is an unqualified, unlimited assertion and amounts to saying that things are of a non exclusive character and hence are vague. In this way it is easy to show how the Jains reduce the subject of apperception, the organon of knowledge and the object of knowledge to chaos. They have described the seven categories in detail yet they believe that they are consistent with the fourth, fifth, sixth, and seventh limbs of the wonderful parallogism, which says, "the categories are, yet are indescribable, are not, yet are indescribable." But all the same they have described them. Again they say that the categories on being described are found to be possessing such and such attributes, yet not possessing such and such attributes, the result of their knowing them is certain knowledge, yet not certain knowledge, certain knowledge is the contrary of uncertain knowledge and yet not uncertain knowledge, such certain knowledge when acquired produces emancipation and yet does not produce emancipation. This mode of procedure is like the behaviour of the hungry Chinaman who in order to roast his pig set fire to his whole house! Similarly the Jaina philosopher wishing for truth has set his own logic against the only possible chance of acquiring truth.

It is a principle underlying all acts of perception that consciousness of difference cannot occur simultaneously with that of absence of difference. The Jaina logical methods have ignored this. Our perception begins with the question "what is that?" This question, though appearing unformed

and therefore ignorant, is the real *a priori* knowledge. Without this question there would not have arisen the judgment "that is an elephant". This judgment fills in the "that" of the question but is not so rich in content or so complicated in extent as it at first appears, for the first sight of the elephant does not bring with it the idea that it is an individual belonging to a species of animal and therefore endowed with all the properties common to the stock. At the sight of the second elephant the idea arises that it is like the one seen before and thus the properties of the first are mentally extended to the second. When the third elephant is seen the perception is richer both in content and extent, for all the qualities seen in the first are verified in the second and new qualities seen in the second are carried on to the third. We have called "the question" *a priori* knowledge because it arises in the mind prior to all perceptual experience and is the forerunner and the herald of future experience. An *a priori* question is born with the answer in its mouth, in fact a question may be considered as cause and the answer as effect already contained in the womb of the question. What then is the distinction between this *a priori* question and the knowledge gained from the sight of the first elephant? The only distinction, which is not real difference in any sense, is the addition of a name and a form to the original consciousness, so that consciousness is moulded into name and form. The intellect is coloured by the name "elephant" and by the form of the elephant. Again, there is an assertion, a conviction that this object before me is an elephant, so that putting question and answer together, "What is that?" "That is an elephant", the "that" of the question was already a half-formed or implicit assertion and the answer is a fully formed or explicit assertion. An implicit assertion is converted into an explicit assertion in the judgment, but this explicit assertion arising in the mind at the sight of the first elephant is to be called "a determined" because it is not associated with any previously perceived elephant. The mind contains within itself the idea of an existence and the first question is the idea of existence as non different from the elephant, therefore the first obser-

vation is not conditioned by anything derived from any other perception. The perception of the second and third elephants we call "determined" because its determination arises from the contribution of "existence" from within the mind on the one hand and the contribution of shape, size, colour etc. of the first elephant on the other hand, without which — i. e. in the case of the first elephant having completely passed out of the mind — the second and third elephants would not be intelligible to the mind at all. Then again an important question arises in relation to a generically different perception e. g. the perception of a tiger. Here too the mind asks "what is that?" "That" here means doubt, in other words "what is that?" here means "I am sure this is not an elephant which I saw before". When we are told "this is a tiger" the contrast at once becomes vivid to the mind and it no longer thinks that the animal which it is now seeing is the same as the elephant — in other words the second question has arisen after completely negating the first answer, and the mind is expecting an answer completely different from the first. The mental substance on which the shape, figure colour etc. of the elephant were imprinted is no longer identical with the mental substance on which the shape, figure and other qualities of the tiger are now being imprinted. The mind intuitively sees a manifest contradiction between the two mental images: thus an identical mental image refuses to be itself and its opposite or anything different from itself, the picture of the elephant excludes for ever from within its boundary the picture of the tiger. It would not do to say that as animals they are similar and as elephants and tigers they are dissimilar because an abstract term like 'animality' can never be independent of the concrete, as the concrete cannot be independent of the abstract. "Animality" goes together with "elephantness" in our mind as it also goes together with "tigerness" but the inherent contradiction between the first and the second association can by no means be obliterated. The recognition of this fact deserves more attention at the hands of the Jaina philosophers. "Animality" stands and falls in our mind together with 'being an animal' whatever that

animal may be. This "being an animal" satisfies the demand of the intellect for the principle of assertion and identity contained within the "that" of the question "What is that?" Generally speaking whenever we perceive the relation of the differentiating attribute and the object differentiated thereby the two are present in our consciousness as absolutely different. Some objects appear sometimes as substantive and sometimes as attribute, e.g., the "monk's staff" and "staff", staff is attributive in the first instance and substantive in the second. In many cases again generic characters have a reality in so far as they form the body of things and thus appear to our mind as distinguishing marks of those bodies. In both cases there is the same relation of differentiating qualities and objects differentiated by them, and in our consciousness they appear as absolutely distinguished. The distinction between "staff" and "generic qualities of animals" being this, that in the former case we can see the staff as separate from the monk, whereas in the latter case we cannot see the generic qualities separated from the specific and individual ones. The consciousness of difference has an objective basis which contains opposite qualities, the consciousness of the absence of difference cannot by any logic-chopping be predicated of the self same things, asserted (formerly) to be the containers of difference. Again, objects which are intuited in consciousness to stand to each other in the relation of mutual non existence cannot be regarded as identical.

In this connection it is necessary to consider another question which is of great interest both in psychology and metaphysics. How does the validity of the percept arise in every act of perception? What induces us to suppose that the knowledge we derive from perception corresponds to reality or, in the technical language of the Nyāya philosophy, is the knowledge of a thing possessing property, as possessed of that property, self evident or is it proved by something else? To put it briefly, is the reality of knowledge apprehended along with the knowledge itself or by means of inference?

We shall take an example. Suppose I am in London and it is past midnight. Suddenly I hear a humming sound and the idea at once flashes across my mind that a Zeppelin

must be near I catch up my field glass and turn in the direction whence the sound proceeds and on the horizon to the south east I descry a tiny black speck, whether stationary or moving it is hardly possible to decide Shortly afterwards it proves indeed to be a Zeppelin for I distinguish its cigar like shape and hear the sound of exploding bombs Here the question arises, how is it that the mere hurring note at once made me think of a Zeppelin and induced me to fetch my field glass and look out of the window? The hurring note is only a sound sensation, but the Zeppelin is a clear well formed percept "It is a Zeppelin" is a correct judgment and the correctness of the judgment is either an after thought or a perception co eval with the sensation of the hurring sound

Let us take another example Travelling in the deserts of Rajputana in summer time one sometimes sees in the distance something that looks like shining white sheets of water and the thirsty traveller, parched and burnt by the hot sand under foot and the tropical sun overhead, takes the dazzling expanse for a lake and goes eagerly towards it, only to find the desert sands still stretching endlessly before him Here the idea of water though arising simultaneously with the sight of the shining expanse is incorrect, as the traveller proves on trying to reach it

These two examples will show that there is something within our perception which makes positive and negative judgments out of it in other words we have to ascertain whether or not there is a higher principle operating within and above our intellect determining the truth or untruth of a fully formed judgment If we do not find such a principle within our understanding then we have to fall back upon external evidence

The Naiyayikas teach that the validity of a perception depends entirely upon the fulfilment of all conditions — positive conditions being present, negative conditions being absent — that make for valid knowledge Thus they will not say that the judgment "it is a Zeppelin" is correct unless I actually see the Zeppelin or at least unless many of my neighbours after scanning the horizon through their field glasses assure

me of the truth of my statement Right knowledge must always be the outcome of the observation of positive marks or signs in the object upon which a judgment is passed, the positive marks of the Zeppelin being its cigar-like shape, its capacity to fly through the air and, perhaps, its power to drop bombs In the other case where the thirsty traveller in the desert mistakes the shining expanse in the distance for a lake the judgment is wrong because the optical sensation is not verified by tactual and gustatory sensations, for the man on coming to the spot can neither reach the lake nor drink of its waters Hence obstacles to right observation must have been present, such as great distance, refraction of light etc and perhaps the impatience caused by heat and thirst in the traveller destroyed the balance of mind so necessary to right observation

This theory is based on the principle that our consciousness of equality or inequality, of similarity or dissimilarity is the ultimate proof or disproof of our judgment, we have simply to compare the different sensations received through the medium of our senses and the truth or falsehood of the judgment will depend upon the congruity or incongruity of the sensations themselves

This theory is objected to on three grounds (1) that it does not sufficiently take into consideration the inwardness of the character of the judgment itself (2) that it says nothing about the ultimate source of the standard of truth according to which the perception is elevated to the rank of correct knowledge (3) that it says nothing about the simultaneity of the two cognitions, the one coalesced into the other e g the burring note coalesced into "it is a Zeppelin"

We say that such judgments are inward because the truth of the judgment has come to my mind before I discern the cigar shape and hear the reports of the bombs As a proof of the inward conviction of the truth we can say that it was the very sound of the burring note which made me jump out of bed, snatch up my field glass and look out of window It is certain knowledge that creates expectancy, not uncertain expectancy certain knowledge

Further the Naiyāyikas' inferential evidence amounts to

saying that one set of sensations pronounces judgment on another set of sensations, thus if the sensation of the burring note is confirmed by the sensation of the cigar shape then the second sensation is taken as proof of the first. But who is proving it? Sensations are not conscious judges and even supposing that the second sensation does prove the first what proves the second? It may be replied that the third sensation, or the sound of bombs, ought to prove the first two sensations, but this in its turn demands further proof and so on *ad infinitum*.

That principle which alone can constitute certain proof is a conscious being and not mere brain sensations, so that however much confirmatory evidence may be collected the real cementing principle unless it is sought for within will be sought in vain. Moreover the observation of marks, the collection of details and the perception of congruity between them all require longer time than the process which really takes place on the occasion of a judgment.

As a matter of introspection we know that the judgment arises simultaneously with the observation of an object. Suppose you have fallen asleep while travelling in a railway carriage. Suddenly you wake up and looking out of window the first thing that meets your eye is a bridge over a river, no sooner do you see it than you think, "there is a bridge". The perception of the form, colour etc. was accompanied *pari passu* by the cognition "it is a bridge", perception and cognition are not successive but simultaneous. Let us next suppose that the bridge in question is known to you to be old and rickety. What will happen? Your mind will be ready for any eventuality, you will be prepared to jump from the train in the case of an accident. How can this attitude of the mind and the springing posture of the body be accounted for, unless the incoherent presentation, the cognised knowledge and the foreseen conduct be regarded as simultaneous?

It is well to note here some of the characteristic differences between an indeterminate sensation and a fully formed judgment. There are philosophers who hold that objectivity is indistinguishable from cognitive activity, that it is an identi-

cal process beginning with a hazy sensation and culminating in complete awareness. The very nature of the cognitive process is such, they say, that correct judgment is related to vague sensations. If I see an object and immediately call that object a tree it is because by an inner law the subject-object relation is immediately established.

There are others again who hold that the cause of the correctness of the judgment is the object seen. This theory can of course never be defended, they may as well say that the cause of my physical eyes is the tree seen by them.

Another class of philosophers think that the truth of a judgment is evident on simple inspection, it does not require the support of a transcendental principle of understanding or a cumbersome inferential process to know that the object I have before me is a lake, full of water, which will quench my thirst if I go down to the shore and drink of it. It is fundamental and unanalysable, we cannot seek for the validity of the judgment either above us or outside us, for we have no means of escaping from our empirical intellect either to the dreamland of transcendental metaphysics or to the much-despised common field of hard reality. The verdict of immediate apprehension has to be accepted in its totality, no matter whether our consciousness is trustworthy or mendacious, for after all whatever the consciousness says, be it logical or illogical, we have to measure it by its own self-revealed standard. This theory does not provide us with any test of truth, so that doubts and illusions are as much facts of consciousness as are inductive truths.

The whole problem of presentation and the apprehension of the truth of the presentation can be clearly understood by observing the working of our own mind. The question arises on account of the diversity acknowledged by all schools between "this" and "I know this to be a lake." This diversity

standing in general acting along with the empirical intellect makes the percept. To put it more clearly, to the empirical intellect at the inception a "thing" is a vague idea, to be made clear and vivid by the light of the understanding in general. The matter may be explained by means of a simile. Suppose you are in a room in which there is daylight but neither direct sunshine nor artificial light, then suppose you hold a mirror at the window in such a way that the reflected light falls inside the room, on the mantelpiece, where there stands a marble bust of Dante. Now the bust was already quite visible, but when the beam reflected from the mirror fell upon it you saw it much more clearly than before. The daylight in the room is the empirical intellect which gives us "this" and the concentrated light reflected from the mirror is the understanding in general which says "this is truly that". Suppose again you place a number of mirrors at different points in the room so that they all simultaneously reflect the sunbeams from outside, similarly all the empirical intellects associated with limited egos know the truth of the percept vaguely presented to their minds by the "what". That the object is real and true and correct as expressed in the judgment "this is a lake" or "this is a Zeppelin" is the work of the understanding in general. Let it not be thought that the empirical intellect is a separate principle existing apart from the understanding in general. There is no difference between the two, as there is no difference between the direct ray of the sun and the reflected beam. The understanding in general by a simple act reveals the conditions - time, space, causality etc - which are the making of the object given as presentation by the empirical intellect. The empirical intellect cannot be said to *know* the object in the sense implied in the expression "I know this to be such and such", yet there is a certain dim awareness attached to it. This may be well illustrated by the simile of a nail being driven into wood, the empirical intellect only "takes in" or, to put it in the Indian way, "cuts in through, into and upon an object" - in other words it reflects the external form of the object whereas the understanding in general holds it up in relation to its cosmic position.

The object is not merely *an* object but it is *my* object, moreover it is *now* before me, *there* in front of me, I am conscious of an effort within me, all these factors, appearing like a well ordered city within a well protected kingdom, are the *a priori* work of the understanding in general. It is not a dual process – the one giving us the correctness of the idea, the other the idea itself – but *one*, illusorily appearing as two, for the material of judgment is no judgment at all without both being apperceived in the light of a unitary conscious process on the part of a conscious being.

Illusions and errors arise through the functioning alone of the *Abhasa* or empirical mind. Illusions have an under-existential value, they are intermediate appearances, *subsisting* but not *existing* somewhere between Being and non-Being. Our imagination conjures up shapes and forms and movements which, through the action of the associative tracts, are superimposed upon an appearance having a suppositional being. The result of this is a belief in the reality of the hallucinatory shape. Such belief excites our emotions and creates an attitude in the will to act. Illusions disappear the moment the light of the understanding falls upon the *Abhasa*. This in short is the doctrine of *Adhyasa* or supposition.

Who perceives the world? Is it the individual soul or the Highest Self? In answer to this question the Upanishad says

‘That by which we know form, taste, smell, sounds and agreeable touch, by that we also perceive all else besides. This is That.’

The wise man who realises that That by which he becomes conscious of all objects, both in dream and in waking, is the great omnipresent Self – grieves not.’

Katha Up II 4 3-4

‘There is One, the Controller, the Self within the heart of all beings, who makes the one form many. Those wise men who know Him within their Self enjoy eternal bliss – not others!’

Katha Up II 5, 12

‘There is one Eternal Thinker, thinking non-eternal thoughts who, though one, satisfies the hopes of many

The wise who know Him within their Self enjoy eternal bliss — not others ' Katha Up II 5, 13

'He sees without eyes, He hears without ears, He knows what can be known ' Svet Up IV 3, 19

'He is thy Self — the inner ruler — the Deathless, unseen but seeing, unheard but hearing, unperceived but perceiving, unknown but knowing There is no other seer but the Self, no other hearer but the Self, there is no other perceiver but the Self, there is no other knower but the Self This is thy Self, the inner ruler, the Deathless ' Brh Up III 7, 23

From these texts it would appear that Paramatman, the Highest Self, perceives the world of phenomena The meaning however is much deeper than at first appears The commentator of the Taittiriya Brāhmaṇa while explaining the wonderful N sādya hymn (Rig Veda X 129 1) of which I spoke in my third lecture, throws a flood of light on this most abstruse subject

The last verse of the hymn declares that 'the Creator knows — or even He knows not' In other words the Rishi means to say that Paramatman knows the efficient, instrumental and material causes of the Universe and yet that even He does not know them Here the commentator asks Is there not a manifest contradiction between the statement 'He (God) knows' and 'He (God) does not know'? No, there is no contradiction, he replies The statement 'God knows' is made from the standpoint of pseudo philosophy, which is the same as popular mythology, for popularly we make a distinction between God — as ruler and Personal Being — and the world of objects as separate from Him Hence the Rishi, speaking from the standpoint of popular mythology, says 'He knows', meaning thereby that the Atman, viewed as the Highest Person and Subject, has the Universe for His object matter The other statement — 'He knows not' — is made by the Rishi on the ground that the Paramatman is the Absolute, the Impersonal Principle of Self, which tran-

scends all anthropomorphie and limiting conceptions and is also the affirmation of the identity of the essence of all appearances with Itself, therefore It *cannot perceive or know* any other existence as separate or distinct from Its Own Being. The Paramatman being the Synthetic Universal Self there cannot exist any world or spirit outside of Itself which can form the object matter of Its cognition. Oneness of Self and being excludes the possibility of knowledge or perception, the essence of which is the assumption of a duality of contradictory existences viz. subject and object. 'For where there are two, as it were, there is knowledge — but where there is only one — who shall know whom or what?' But this non knowledge on the part of the Absolute Self is not to be understood in the sense of *unconsciousness*, on the contrary it is Self consciousness — the intuition of Itself as the Life and End of all existences. The Paramatman is All consciousness.

Here let us pause and question ourselves. Is there the True behind the Apparent? If the True exists, have we any knowledge of it? What is the nature and essence and constitution of the True? For an answer to these questions we have to go to the Veda. The True is apprehended by our understanding, vividly and immediately. But we only come to such apprehension, such realisation of the True and the Real, by going beyond the limitations of sense experience by the power of *Prajña* — illumined thought.

Our ordinary ways of knowing what the Veda calls the *Sat* — i. e. the True, the Real, the everlastingly existent — are defective. We represent Reality to our mind by means of words, illustrations, affirmations, definitions, generalisations and so on, but such processes cannot lead us to the True. Yet, for this reason, constituted as at present we are, we cannot dispense with speculative or dialectic processes of thought. We have to spend long years of arduous thinking, revolving abstract notions in our mind, together with concrete images drawn from the field of perceptual experience till the moment when, like dawn-light on snowy mountain tops, the True, the Real, will emerge within the horizon of our heart. Even after the vision has been vouchsafed, the

True, the Real, will remain hidden in the light of Its own glory — unmouthable, ungraspable

To illustrate the foregoing observations I will read out to you a few texts from the *Upanishads*. Uddalaka tells his son Svetaketu thus [the question is How can this cosmos — which we understand in terms of matter and motion and form — be considered to have evolved out of the *Sat*, the True, which has no form, no matter and no motion?]

'Bring me a *Ayagrodha* fruit, dear child'

'Here is one, Bhagavan'

'Break it'

'It is broken, Bhagavan'

'What do you see there?'

'Seeds, minute and almost innumerable'

'Of these break one'

'Here it is broken, Bhagavan'

'What do you see in it?'

'Nothing particular, Bhagavan'

Then said the father 'That minute essence which you do not see in the seed, of that very essence does this mighty Bo tree exist, dear child. Believe this, dear child, that which is the subtle, minute essence, in that all that has any reality has its self — that is True, that is Self, and thou, O Svetaketu, art That'

From this conversation, carried on between father and son under the cool shade of the Bo tree, we gather that the cause of the cosmos is subtle — just as in the imperceptible, minute essence of the seed lies concealed the great Bo tree — that the True is the Self and that that Self is also the self of the individual

But a doubt arises in the mind of the son. If the *Sat* is the cause of all which is real, why is it beyond our observation?

The father solves this doubt

'Put this lump of salt into water and come to me to-morrow morning' Svetaketu did as he was bid. Then Uddalaka said 'My son, bring me the salt which you put into water last night'

Svetaketu looked for the lump of salt but found it not, for it had dissolved in the water

The father said 'Taste the water from the edge How is it ?'

Svetaketu replied 'It is salt '

'Taste it from the middle How is it ?'

Svetaketu said 'It is salt '

'Taste it from below How is it ?'

'It is salt '

The father said 'Leave it (the salt water) and come to me '

Svetaketu did so

'That (salt) exists for all eternity', said the father here also in this body you do not see the *Sat* - the True, the Real - but indeed It is there That which is the subtile minute essence, in that all that exists has its Self That is the True, and, O Svetaketu, thou art That '

Conh nd Up VI 12, 13

This dialogue teaches us that the *Sat*, the True, though not perceived in phenomenal attributes, in qualities and modes, yet exists Its existence is to be *inferred* The lump of salt - i.e. the formal aspect of the salt - disappeared in the water and was therefore no longer seen by the eye or felt by touch, but its existence was perceived by the organ of taste Similarly the *Sat*, though not observed by the senses, yet is to be discovered by the understanding, for if we cannot deny the existence of the cause of phenomena we have to acknowledge it and say 'Yes, the cause is not perceived by the senses, yet it exists '

What is most important in these dialogues - the like of which are not to be found in any literature - is the idea that the Real, the True, is the Self, identical with the soul By whatever name we choose to call it - Universal, First Principle, the Absolute, the Prime Cause - no word better expresses the fact and the truth of all existence than the one which the Rishi chooses - the *Sat* (Being), the *Satyam* (the True), the *Ātmā* (the Self)

And yet if it be again asked why this *Sat*, the True, for

consciousness or knowledge, is all this — therefore the *Sat* or Being eludes our determinative apprehension. The identity of the True and the Real with the Self is the cause of our not being able to define or demarcate it. Thus Yājñavalkya teaches his wife:

‘For when there are *as it were* two then one sees the other, one smells the other, one listens to the other, one adores the other, one perceives the other, one apprehends the other; but when the Self *alone* is all this, how should he smell another, how should he listen to another, how should he see another, how should he adore another, how should he perceive another, how should he apprehend another? *How should he know Him by whom he knows all this?* How, O my dear one, should he know the Knower?

Bri. Up. II. 4, 13.

Brahma-chaitanya — or the understanding-universal — is, on the one hand, timeless and spaceless; on the other hand all existential values that are ascribed to life, reality, goodness and beauty are derived from It. Our idea of full reality is the general-understanding, the Absolute — not two, one material the other mental — but one, individual, universal, spiritual, perfectly harmonious. *Brahma-chaitanya* is the whole cosmos — not in its aspect of a totality of diverse separate parts, whether dynamic or metaphysical, but in its aspect of an individual whole and in its nature as a whole. In the whole there is this individual — yet between the two there is no contradiction, on account of the unity of the essence of both. Again, Its existence is our idea of It as felt in the act of apperception of the ego — but it is not the ego’s idea, Its existence is not dependent on the ego’s existence. Hence we are aware of It though we have no direct knowledge of It — for It is the very self of the knowing process. It is the object of cognition — of pure reason — not the presentation, thus we know It *must* be. It has the capacity to be and we know It inwardly; every object and every idea is self-contradictory; *It* is free from self-contradictory notions. Only in Its case is Being identical with Thinking. Only in Its case is Amplitude reconciled with

Beauty The utility of *Brahma chaitanya* consists in its contribution of the ideas of existence, reality and truth, of the creative power with which these epistemological terms are infilled in our judgments The Vedic Rishis saw this so clearly

“In me, who sees not from end to end, may He enter and endow me with the knowledge of Truth That One, the Self of Wisdom, who sees from end to end, dwells in *this*, in which the senses, with graceful movement, laden with their messages and united with intellect, enter into the understanding

Into that Tree of Life do the gracefully moving, message hearing senses disappear in deep slumber, and from Its bosom again do they come forth and reveal, each by its own report, the grandeur of the universe So they say, who know, those only who taste of It pass across — not those who do not

Like seven wary seers, do the seven senses in the *Jiva's* body, dwell, with vigilance they keep in health the powers that are and in him do work When they are tired and go to sleep — the Self with Life, like sentinels on lonely towers — unwearied and watchful — stand guard

Within the head — as under an inverted bowl — are fixed the ordered routes; here live, like seven seers, the seven senses, with the forms of the universe, for the *Jiva's* good, in their midst shines their mighty world Guide and Master

Mighty is Nature's majesty, mightier — raised by far is the majesty of the Self

This light, seen here inwardly in man, is verily, dear one, that light — which gleams there beyond, behind all, behind each, in those high spheres, in the highest of all spheres It is seen, when any one, in his deeper heart feels It, yea, he feels a touch of warmth as it were, It is heard, Its hearing is, when one opens one's inner ear one hears a sweet humming, like the murmuring music of burning wood on the hearth This is to be

regarded as Its seeing and Its hearing He will be seen and heard, who understands thus ”

This light, which we have called understanding universal, is the light of God in union with man's real and deeper "I" Hence the profound metaphysical instinct of the Rishi led him to coin the wonderful word *Ātman*, by which is meant all the highest values, all the highest satisfactions that the best among us feel to be associated with the sweet name of God as man's last resting place — the caravanseraï — at the extreme end of the *Eternal Path*. So the Rishis love to express the unitary reality of the Absolute and the Individual as one by the word *Ātman*, the Self or the "I". The self of the individual finds its highest satisfaction, not in God but in being one with God, for no one desires either the narrowing of the self nor its extinction. The magic of deep worship and silent meditation widens the knowing aspect of the self till the space within the heart coincides and mingles with the Impersonal *Brahma chaitanya*, it becomes the *Ekayana*, the one receptacle whereinto all streams from all the quarters of the heavens enter and then like the colourless radiance of inter stellar spaces emerge as the "That am I". In this sense — viz identifying the soul with the Oversoul — did the saintly daughter of Rishi Amvri sing the following song of the Self Divine its spiritual beauty and inner majesty can only be felt by those to whom life has already become transfigured into something of the heaven world of eternity

THE SELF DIVINE

I dwell in Time and in the Pole Star, I dwell in the Sun
and in the all pervading Light
I uphold Him who sleeps not and the Guardian of Immortality,
I uphold Indra, dispeller of darkness and Agni the Heavenward Flame
I uphold the celestial healers, rose fingered Dawn and silent Twilight
I uphold Soma, King of luminaries, and Tasta, builder of the Universe,

I uphold Pusana bringer of good luck, and Bhaga the blind
god of love

I am the giver of gifts to them that offer up beautiful
sacrifices,

I am the Mistress of the Universe, the giver of wealth to
them that desire it

I am the Seer of the Self and the first to whom worship is due

In many forms I exist and all Nature returns unto Me

I enjoy in all them who enjoy, I see in all them who see

I live in all them who breathe, I hear in all them who hear

That one perishes who knows Me not

O listen, ye learned, I speak to you words joined with faith

I tell you this truth that is worshipped by gods and hymen

Those whom I bless shall be foremost creators, wise men
and seers

I tie the string to Rudra's bow for the destruction of
Brahma's foes,

I fight the battle for My people I enter into heaven and
earth,

I give birth to Parent Ether in the firmament above,

In the waters of the ocean lies My origin concealed,

Pervading all, I enter the Universe and with My body
touch the heavens

Pervading the Universe and all that lives in it, I move
like the winds at My own free will

All that is measured by Heaven and Earth is transcended
by Me and reflects My Glory

Such were the words of the Ācharya, Śrī Ānanda, Śishya
of Bhagavan Śrī Guru Paramhansa Parivrajaka Acharya
Swami Sivanārāyana, to the children of Uttar Kuruvarsha
the aurora-crowned land of Freedom and Peace, setting forth
the teachings of the Rishis and the Dārsanikas and the
Sannyasins of Brahmarshidesa, the home of Wisdom and
Righteousness, watered by the holy streams of the Sapta
sindhavas and the Ganga, and having for their aim the
interpretation of Ātman, the True, the Real, for man's attain-
ment of perfection, wherein this is the Fifth Lesson entitled

Being and Knowing

SIXTH EVENING.

I.

Rishis and Dārsanikas found in the phenomenon of dream-consciousness a wonderful key to the mystery of life. More than half the world of consciousness is of such stuff as dreams are made of. The knowledge of Self is primarily a knowledge of pure consciousness and secondarily a knowledge of the states or grades of consciousness. Dreams constitute a state or grade of consciousness. We have easy access to the contents of consciousness and to the psychologist the waking state has no more worth than the dream state. For arriving at a knowledge of consciousness as it is in itself a knowledge of the states of consciousness is indispensable. The study of dream phenomena also helps us to define the nature of not-self or non-reality, and thus to discriminate Illusion from Being. Metaphysics as a science of True Being can only take its legitimate place in the hierarchy of the sciences by pointing its finger to what constitutes the kingdom of non-science or illusion. Hence the Vedic Rishis spoke of the necessity of approaching the Self by first analysing the three states of consciousness, viz. waking, dream and dreamlessness. We shall try to understand what the Rishis and Dārsanikas thought about dreams. It will be convenient to begin our study of the phenomenon of dreams with the teachings of the Vedas and the Upanishads.

In the Atharvaveda the head or the brain is considered to be the seat of consciousness.

“In the head, which is formed like an inverted *Soma* drinking-bowl and is situated on the uppermost part of the body, there are innumerable minute cavities, obliquely placed, in which are situated the centres where arise all forms of perception. In these dwell the seven seers: sight,

hearing, taste, touch, smell, mind and understanding, who live together with the experience of the external world and the intuition of the internal world " (Atharvaveda, X 26 9)

"Into that tree [the supreme Self] all the senses whose function is to collect knowledge of the world enter during sleep, and again, on waking, taking with them the objects of their knowledge, they come out and manifest the objective world. They who know the truth declare that those who realise the truth of the Supreme Self cross this ocean of sorrow and attain immortality, but those who are ignorant of the science of the Self are prevented from tasting of immortality ' (Rig Veda II 3, 18 22)

"The Self who by living manifests the universe, is of irresistible glory and is the very essence of Understanding. He is the originator and the Life giver of all beings. He joins good deeds with reward and evil deeds with punishment, he also establishes the connection between the seven seers and the objects of their perception. Consciousness, by bringing the senses in line with objects, produces knowledge. In that Self, whose satisfaction is caused by the offerings of the senses, there in sleep the senses unite, and yet the Self for ever transcends the reach of the senses, that Self beyond is known as the Ātman " (Rig Veda VIII 3, 17, 2)

"In the body of man there dwell seven seers — pervading the entire system of life and universal nature, ever vigilant, tireless, unerring, they guard the personal identity of that which lives in all creatures. In sleep these seers enter into the sanctuary of the Self and become one with It, then the Self and Life, sleepless stand guard over the body " (Yajurveda XXXIV)

"The great Rishi Yajnavalkya arrived at King Janaka's court. He thought, 'I will not speak with him'. But on a former occasion, when discussing with King Janaka, on the subject of Agnihotra, he had granted the King a boon. And King Janaka chose a boon saying, 'May I ask you any question I like?' And Yajnavalkya granted him this boon. Thus, the King was the first to put this question.

'Yajnavalkya', the King asked, 'what is the light¹ of the spirit within man?'

'The sun, your Majesty, for by the light of the sun alone he sits, walks, works and comes back.'

'It is indeed so, Yajnavalkya. When the sun sets, what is the light of the spirit within man?' asked the King.

'The moon, your Majesty, is his light, for by the light of the moon alone he sits, walks, works and comes back.'

'It is indeed so, Yajnavalkya,' said the King. When the sun is set and the moon is set what is the light of the spirit within man, Yajnavalkya?'

'Fire, O King, for by the light of the fire he sits, walks, works and comes back.'

'This is indeed so, Yajnavalkya. When the sun is set and the moon is set and the fire is gone out, what is the light of the spirit in man, Yajnavalkya?'

'Speech, your Majesty, is his light, for by the light of speech alone he sits, and walks, and works and comes back. Thus it is, your Majesty, when one does not see one's own palm, yet, when speech is uttered, one approaches towards that speech.'²

'So it is indeed, Yajnavalkya. When the sun is set, when the moon is set, when the fire has gone out, when speech is silent, what is the light of the spirit within man, Yajnavalkya?'

'The Self is his light, your Majesty, for by the light of the Self he sits, walks, works and comes back.'

'What is this Self, Yajnavalkya?'

'That which is inside this heart, within this life, one with consciousness, the soul of effulgence. This Self — remaining identical — wanders in a dual universe as if contemplating, as if energising. At the time of sleep, in dream, he crosses this world and all perishable forms.³ Being born, this spirit within man becomes associated with a body and creates at

1) What guides man?

2) Whatever appeals to our five senses appeals to our mind also. The mind of a traveller in the dark gets all the direction it needs when a voice reaches his ear.

3) He passes beyond the world of change and death.

Man sees his playthings — but no man sees himself So many say Let no one on a sudden awake a sleeping man, for it is hard to cure if the soul does not properly return to the body

Some philosophers say No, the land of dreams is not different from the land of waking, for what the spirit in man perceives in waking that also he perceives in dream No we say, in the land of dream, the spirit in man becomes self luminous [whereas in the waking state his light is the sun]'

The King said, 'I will give you a thousand, Venerable Lord, teach me now for the sake of the liberation of my soul

That spirit in man, having experienced bliss in the state of dreamless sleep and being pleased at meeting friends and relations in dream and having seen evil and good returns by the same way to the place whence he wandered forth to the land of dream And whatever this spirit sees when dreaming, whether good or evil, it does not accompany him for the spirit in man is non related to anything

'And so it is Yajnavalkya I will give a thousand to your Lordship Speak on for the sake of my liberation

Yajnavalkya said The spirit in man, being pleased at meeting friends and wandering about and seeing good and evil in dreams, returns by the same way to the place whence he started, to the land of waking Whatever the spirit in man sees in dream does not affect him for the spirit in man is untouchable'

'So indeed it is, Yajnavalkya I will give you a thousand Speak on further for the sake of my liberation'

The spirit in man, being pleased at meeting friends and wandering about and seeing good and evil in the land of waking, returns by the same way to the place whence he started — to the land of dream In truth as a great fish swims between the two shores of a stream, from one shore to the other, so the spirit in man wanders between these two boundaries, the land of waking and the land of dream And as in the sky a hawk or swift winged eagle weary with flying folds its wings and drops to its nest so the spirit in

the same moment evil leaving the body he dies and leapes all evil

Of this spirit within man there are two spheres — this and that sphere beyond, and a third also — the meeting ground of the two — the land of dream. Standing on that meeting ground the spirit within man perceives both the spheres — this and the sphere beyond. Now it happens through what over means he enters into the sphere beyond — whether through knowledge or deeds or the subconscious impression of previous illumination — conditioned by the maturing into fruition of those means he perceives as their result both, i. e. he enjoys the effect of good as bliss and suffers the effect of evil as misery.

When he sleeps the spirit within man, taking with him a part of his experience of the whole world, himself dissolves its form and himself again raising new forms by the light of his own self he goes to dream dreams. Then this spirit in man becomes self luminous.

There within the domain of dream there are no chariots no horses no roads, the spirit within man creates chariots horses and roads. Neither are there pleasures joys or blessings, he creates pleasures joys and blessings. Nor are there ponds, lakes or streams, he creates ponds, lakes and streams. The spirit in man indeed is the constructor. On this subject the following rhymes are heard.

After having stilled all bodily activity the spirit in man remains awake and oversees the revived world of impressions in the light of his own self. Having taken the pure light of the senses, this spirit-of golden glory, this single sole wanderer returns to the waking world.

Saving this unbecutiful nest by means of the powers of life, this deathless being wanders away beyond the nest, he travels fancy free according to his will — this spirit of golden glory, this single sole wanderer.

In dreamland having assumed multiform shapes, higher or lower this being of light plays many parts, as if dallying with damsels or sporting with companions or seeing fearsome sights.

Man sees his playthings — but no man sees himself. So many say. Let no one on a sudden awake a sleeping man, for it is hard to cure if the soul does not properly return to the body.

Some philosophers say. No, the land of dreams is not different from the land of waking, for what the spirit in man perceives in waking that also he perceives in dream. No we say, in the land of dream, the spirit in man becomes self luminous, [whereas in the waking state his light is the sun].

The King said, 'I will give you a thousand, Venerable Lord, teach me now for the sake of the liberation of my soul.'

That spirit in man, having experienced bliss in the state of dreamless sleep and being pleased at meeting friends and relations in dream and having seen evil and good, returns by the same way to the place whence he wandered forth to the land of dream. And whatever this spirit sees when dreaming, whether good or evil, it does not accompany him, for the spirit in man is non related to anything.

'And so it is, Yajnavalkya. I will give a thousand to your Lordship. Speak on for the sake of my liberation.'

Yajnavalkya said. 'The spirit in man, being pleased at meeting friends and wandering about and seeing good and evil in dreams, returns by the same way to the place whence he started, to the land of waking. Whatever the spirit in man sees in dream does not affect him for the spirit in man is untouchable.'

'So indeed it is, Yajnavalkya. I will give you a thousand. Speak on further for the sake of my liberation.'

'The spirit in man, being pleased at meeting friends and wandering about and seeing good and evil in the land of waking, returns by the same way to the place whence he started — to the land of dream. In truth as a great fish swims between the two shores of a stream, from one shore to the other, so the spirit in man wanders between these two boundaries, the land of waking and the land of dream. And as in the sky a hawk or swift winged eagle weary with flying folds its wings and drops to its nest, so the spirit in

man lies to that resort where in profound sleep he wishes no wish and dreams no dream

In the body of man there are nerves, atomic in magnitude to be compared to a hair a thousand fold divided full of white, blue, yellow, green and red Now, when in dream he feels as if he were being killed or as if he were being defeated, or as if he were being pursued by elephants or as if he were falling into a pit, he unknowingly imagines the fear common to the land of waking And when he seemingly feels that he is a god or that he is a king and when he thinks 'I am the soul of all This — this is his supreme abode

That really is his true being — devoid of desire devoid of well and ill free from fear Now as a man being embraced by his dear wife becomes conscious of nothing which is within and nothing which is without, so the spirit in man being embraced by the conscious Self becomes conscious of nothing which is within and nothing which is without This indeed is his true being in which he is satisfied in which he aspires only after the Self in which he wishes naught else, devoid of sorrow

In this state of dreamlessness a father is not conscious that he is a father, a mother is not conscious that she is a mother, thus and the world beyond are no longer this and the world beyond the gods cease to be gods and the Vedas are no more the Vedas Then the thief is no longer a thief nor the murderer a murderer, nor the Chandala¹ a Chandala nor the Paulkasa² a Paulkasa, nor a Sramana³ a Sramana nor a Tapasa⁴ a Tāpasa He is not pursued by what is evil nor by what is good for he has passed beyond all the sorrows of the heart

And when we are told that in this dreamless state the spirit in man does not see yet he sees even though not seeing, for the seer cannot be separated from seeing on account of his imperishability, and there is then no second existing different from himself whom he can see

1) Chandala — name of a tribe

2) Paulkasa —

3) Sramana — class of wandering mendicants

4) Tapasa — an ascetic

And when we are told that in this dreamless state, he does not smell, yet he smells even though he does not smell, for the smeller cannot be separated from smelling on account of his imperishability, and there is then no second existing, different from himself, whom he can smell

And when we are told that in this dreamless state he does not taste, yet he tastes, even though not tasting, for the taster cannot be separated from tasting, on account of his imperishability, and there is then no second existing, different from himself, whom he can taste

And when we are told that in this dreamless state he does not speak, yet he speaks, even though not speaking, for the speaker cannot be separated from speech, on account of his imperishability, and there is then no second existing different from himself, to whom he can speak

And when we are told that in this dreamless state he does not hear, yet he hears, even though not hearing, for the hearer cannot be separated from hearing, on account of his imperishability, and there is then no second existing, different from himself, whom he can hear

And when we are told that in this dreamless state he does not think, yet he thinks, even though not thinking, for the thinker cannot be separated from thought, on account of his imperishability, and there is then no second existing, different from himself, of whom he can think

And when we are told that in this dreamless state he does not touch, yet he touches, even though not touching, for the toucher cannot be separated from touching, on account of his imperishability, and there is then no second existing, different from himself, whom he can touch

And when we are told that in this dreamless state he does not know, yet he knows, even though not knowing, for the knower cannot be separated from knowledge, on account of his imperishability, and there is then no second existing, different from himself, whom he can know

When in waking and in dreaming there seems to be, as it were, another, then one can see another, then one can smell another, then one can taste another, then one can

... speak to another, then one can hear another, then one can think of another, then one can touch another, then one can know another. In that vast, silent ocean of Ether He exists as the Beholder, without a second. He whose being is Brahma-loka, your Majesty.

Thus Yajñavalkya taught the King. This is man's highest goal, this is his supreme glory, this is his best home, this is his Absolute Bliss. A little of this Bliss goes to nourish all other beings.

Among men when one enjoys perfect health in a perfect body surrounded by all the blessings of life. Lord and King over his fellows having in superfluous abundance all the good things possible to our human state — this is the supreme measure of bliss craved of men. A hundred fold such supreme bliss of men is as much as one bliss of the Pitris who have conquered the celestial world.

And a hundred fold the bliss of the Pitris who have conquered the celestial sphere is as much as one bliss of the world of the Gandharvas.

And a hundred fold the bliss of the world of the Gandharvas is as much as one bliss of the Karmadevas — they who by sheer virtue have attained the state of the Devas.

And a hundred fold the bliss of the Karmadevas is as much as one bliss enjoyed by the Ajñadevas.¹

Such also is the bliss enjoyed by a Srotriya — a student of the Veda — who is untouched by the shadow of evil and is free from the thirst for life.

And a hundred fold the bliss enjoyed by the Ajñadevas is as much as one bliss of the world of Prajapati, and thus also is the bliss of the Srotriya, the student of the Veda who is untouched by the shadow of evil and is free from thirsting after life.

And a hundred fold the bliss of the world of Prajapati is as much as one bliss of the world of Brahma, and such also is the bliss of the Srotriya, the student of the Veda, who is untouched by the shadow of evil and is free from

1) Those who are born as Devas.

thirsting after life This is the Supreme Joy, this is the abode of Brahman, your Majesty ’

Thus spoke Yajñavalkya

‘So, to your venerable Lordship I will give a thousand Speak on, for my liberation, O Yajñavalkya ’

Now at this request of the King Yajñavalkya was really afraid, for he felt that the keen witted King was attempting to drive him from all his positions and commit him to a final answer

‘The spirit in man in the land of dreams being pleased at meeting friends and wandering about and perceiving good and evil, returns by the same way to the place whence he started – to the borders of waking

Now as a car laden with heavy things moves with a jarring noise, so this embodied soul, guided by the light of the Supreme Self, goes groaning when man begins to up breathe heavily before expiring

And when through senile decay or through disorders and disease this body becomes feeble and withered, then, as a mango or as a fig or as a *Pippala* fruit falls when it is ripe so this soul makes itself free from all these organs of the body and returns again – along with the sense faculties and life functions – by the same way to the place whence he started on his journey

And as watchmen aldermen, squires and heralds make ready the palace for their king who is returning home and await him with meats and wine saying ‘Behold, His Majesty is approaching’, so await all the elements of Nature the return of the spirit in man, the Knower of all This saying ‘Behold, that Brahman is approaching’

And as watchmen, aldermen, squires and heralds approach and assemble around a king who is about to set out on a journey, so approach and assemble around the spirit in man the sense faculties and the life functions when the body-of man heavily up breathes ’ ”

The above texts occur in the *Bṛhadāraṇyaka Upaniṣad*, the following are taken from the ‘*Aṣṭadhyāy Upaniṣad*

‘Thus spoke Uddālaka Āruṇi to his son Svetaketu

Dear one, understand the philosophy of dreams which

I am going to explain to you When a man sleeps, my dearest, he becomes one with the True One, his spirit attains unto its own¹, thus it is said *Swapiti*², 'he sleeps' – that is to say 'he has come' or 'he is gone unto his own'. As a hawk, bound to the hunter's wrist, flies hither and thither and finding no place to alight upon at last resorts to its place of bondage, so the mind, dear son, wandering far and finding no space³ for rest at last takes shelter with Life⁴. Verily, dear one, mind is bound to Life⁵."

"Now in the heart there are nerves, faintly coloured – of palest gold and white and blue and yellow and red, and the sun is the original source of colour – this gold, this white, this blue, this yellow, this red⁶."

As a great road stretches in both directions, leading to two villages situated each at its either end, so the rays of the sun lead to both worlds – this and the next. The rays radiating from the sun penetrate and permeate these nerves of the heart, and those rays emanating from the nerves of the heart penetrate and permeate the sun.

And when a man sleeps with all the functions of his organs withdrawn within himself, thus enjoying absolute rest and perceiving no dream images, then he enters into and permeates those nerves of the heart. He is not influenced by any evil, for he is then filled with the solar radiance⁶.

1) This refers to dreamless sleep in which the limited ego loses its being in the Highest Self.

2) Here there is a play upon the word its primary meaning being *Sva* = 'one's own'; e the self and *apita* = gone to.

3) Space here means the line of conduct pursued in the waking state attended with the feelings of pleasure and pain and producing righteous and unrighteous consequences.

4) Sleep is caused by fatigue. In order to recuperate from the effects of fatigue the ego instinctively flies to Brahman – the eternal home of rest. It is to be noted that fatigue poisons the system *gradually* first the organ of hearing succumbs, then the organ of speech the organ of sight, and lastly the faculty of sense perception, but life or that which animates and lives, stands perfectly awake, watchful, unwearied.

5) The nerves of the heart derive their colouring *directly* from the different combinations of the humours – Vata, Pitta, and Slesma – with the sap of the body, *indirectly* from the great source of light, the sun.

6) Here we find the cause of what may be called unconscious sleep or sleep in which one does not dream dreams. The *Jiva* enters into the

And when through disease and increasing weakness a man is approaching his last moments his friends and relatives gather round him asking 'Do you know me?' and 'me?' and 'me?' — And so long as he does not pass out of the body so long does he know them

And when he passes out from this body then he rises upwards with the help of those very rays¹, or inwardly meditating on 'OM' he goes, swift even as thought, to the sun², for the sun is the portal to the world of Brahman, the illumined one enters in, the unillumined finds the gates closed³

And on this subject this verse is heard

There are one hundred and one nerves rising out of the heart and spread all over the body. Of these the one which stretches upward right to the crown of the head is supreme, only by passing out along this nerve does a man attain immortality⁴. Other nerves take a winding course and along

space within the heart through the door of those luminous nerves. The soul is not touched by pain and pleasure, good and evil because in dreamless sleep it transcends the sphere of duality

1) By the above-said rays the *Jiva*, or the limited ego, ascends to those worlds which are to be gained by merit accruing through the performance of sacrifices and the illumined man following the path of *Jnana* or knowledge, reaches the *Brahma* world

2) In order to indicate the speed with which the soul of the *Jiva* reaches *Brahma* it is said that wishing to reach the sun he arrives at the *Brahmaloka* even before the wish has had time to mature into articulate expression, in other words the *Jivani's* soul comes to the *Brahmaloka* instantaneously

3) He who is acquainted with *Daharvipilana* or the science of *Dahar* passes out vertically, but he who is unacquainted with *Daharvipilana* passes out obliquely. Only those can reach the *Brahmaloka* who succeed in escaping from the body through the supreme nerve channel, others fail even to reach this channel, the progress of their soul being arrested in the meshes of those other coloured nerves mentioned above

4) There are innumerable nerves in the body, of which 101 are regarded as principal nerves, the one which rises straight up and penetrates into the crown of the head being the supreme nerve. Yogins who wish for absolute liberation, never to return again to this earthly existence, are acquainted with the secret of letting the soul depart from the body through this supreme nerve

these he passes out in divers directions — yea, in divers directions”¹

The Prasna Upanishad contains the following passages on dreams

“Then Sauryayan Gargya questioned Reverend Sir what are those [senses] that sleep in man? What are those [senses] that wake in him? Who is this Bright One that dreams dreams? Whose is this repose during sleep? In whom [then when the ego is neither awake nor dreaming] is all this supported?”

“Thus he spake ‘Listen, O Gargya, as at the setting of the sun all its rays become one within its bright disc and again with its rising in the morning they spread forth, so all these [senses and their objects] become one in the supremely luminous mind. Thus indeed the sleeping man hears not, sees not, smells not, tastes not, touches not, speaks not, accepts not, renounces not enjoys not wanders not — so they say ‘he sleeps’”

“The five life fires remain awake, as it were, in this city [the body]. The Apāna is the Garhapatya fire, and the Vyāna is the Anvaharyapachana fire, and Prāṇa is the Āhavanīya fire, because it is led from the Garhapatya fire, which is the fire laid out”

“The Samāna is the Hotri priest, because it leads equally these two offerings the in breathing and the out breathing. The mind is the Yajamāna [the sacrificer] and the Udāna is the desired fruit of the sacrifice, because the Udāna day after day [in deep sleep] leads the sacrificer to Brahman

“There in dream this deva [the soul with mind] perceives his glory. What he has seen he sees again, what he has heard he hears again, what he has experienced in different lands and in divers quarters he experiences again and again, whatever is seen and whatever is unseen², whatever is heard

1) In divers directions — in the various directions of the *Samisara*. In other words he comes back again

2) Unseen etc. in this life but seen and heard and experienced in a previous life, for dream events being a revival of memory, cannot take place unless they have been experienced in some past life and retained in the memory. Nothing which has never been experienced can form part of our memory or become visualised in dream

and whatever is unheard, whatever is experienced and what ever is unexperienced, whatever is real and whatever is illusory – he sees all this, himself being all ”

“And when this *deva* is overcome by the inner light then he dreams no dream, and within this body arises the sense of repose. And, O Beautiful One, as birds wing towards a tree to rest, so in the Highest *Ātman* rest all these – solids and their atoms, liquids and their atoms, heat and light and their atoms, gases and their atoms, ether and its causal essence, sight and that which is seen [i.e. colour], hearing and that which is heard [i.e. sound], smell and that which is smelt [i.e. odour], taste and that which is tasted, touch and that which is touched, speech and that which is spoken [i.e. words] the power of grasping and that which is grasped, the power of enjoying and that which is enjoyed, the power of emitting and that which is emitted, the power of walking and the object of walking, the power of perception and that which is perceived, the understanding and that which is understood, the ‘I’ sense and the act arising therefrom, feeling and that which is felt, manifestation¹ and that which is manifested, life and that which is supported by life ”

“For he it is who sees, hears, smells, tastes, perceives, understands, acts – he whose very soul is the same as knowledge, the *Purusha*, he is established in the Highest, the Imperishable Self ”

“He who knows this Immortal One realises the Highest and the Imperishable, That without a shadow, without a body, without colour, pure. Yea, O Beautiful One, he who realises That becomes omniscient, becomes All ”

“On this subject this verse is heard ‘He, O Beautiful One, who knows that Immortal One within whose bosom is established this Self of Knowledge, with the powers of Nature, with all life and all elements – he becomes the Knower of all and enters all ’ ”

In the *Manduka Upanishad* we find the following passages on dream

1) ‘Manifestation’ here seems to mean that Light by which everything that is is manifested in other words that, by which the very rise of knowing is accomplished

"OM is the syllable which is all This, OM represents and demonstrates Him, OM is all that are in time – past, present and future, and all that which is beyond time, – beyond past, present and future – that also is OM

. Verily all is Brahman, this Ātman is Brahman, this Ātman is of fourfold aspect¹ The sphere of waking, externally conscious², seven limbed³, having nineteen mediums of perception⁴, comprehending gross objects⁵, humanity and universe⁶ this is His first aspect

The sphere of dream, internally conscious⁷, seven limbed, with nineteen mediums of perception, experiencing subliminal impressions⁸, luminousness this is His second aspect

Asleep, when man desires no desire and dreams no dream – that is called the sphere of dreamlessness The space of

1) *Brahma* being Pure Consciousness can have no parts or aspects or stages, only from the standpoint of limited mind we view universal consciousness in the way described in the following verses

2) 'Externally conscious' = the consciousness of not Self as veiled by nescience

3) 'Seven limbed' = (1) the heavens (2) the sun (3) the atmosphere (4) space (5) water (6) earth (7) fire

4) 'Nineteen mediums of perception' – the five senses of perception (sight, hearing, smell, taste and touch), the five senses of action [1 speech 2 grasping – (with the hand) 3 locomotion – (with the feet) 4 the excretory function, 5 the reproductive function], the five bio motor functions (*Prāṇa*, *Apāṇa*, *Samāna*, *Udāna*, *Vyāna*), *Māna* (the empirical faculty of perception), *Buddhi* (the synthetic faculty of understanding), *Manodhara* (the personal or ego sense), *Chitta* (the aesthetic aspect of mind) These nineteen constitute the inner man and are the avenues through which knowledge of the external and of the internal world streams in

5) The human mind perceives sound, colour, temperature etc which are gross objects

6) 'Humanity and universe' We may understand this phrase as = 1) the infinite variety of the Universe which each ego experiences, each centre of consciousness experiences a world of particularity special to itself and 2) the physical cosmos along with the physiologically conditioned self

7) In dream the mind turns inward and the attention is concentrated on presentative representative images.

8) In sleep, owing to detachment of the senses from gross objects the mind has access only to the residuum impressions in the subliminal sphere.

dreamlessness is unitary¹, as it were a condensed², homogeneous mass of consciousness, full of bliss³, it experiences bliss, has the faculty of intelligence⁴ and is endowed with the power of apprehension⁵, this is His third aspect

This One indeed is the Lord of all, the Knower of all, the inner conscience, the source of all, from This all beings arise and into This all disappear

* Neither inwardly conscious nor outwardly conscious, not conscious of both, not a condensed mass of consciousness, neither endowed with apprehension nor non apprehensive Unseen, unusable, ungraspable, without mark or sign, unthinkable, inexpressible, to be conceived only from this sentence 'This one Ātman is true and real, unconditioned by phenomena or determinateness, transcendently peaceful, supremely good, without a second' This is thought to be the fourth aspect of Brahman, that is Ātman, that should be known⁶

1) In dreamless sleep all the faculties of action, of perception and of conception simultaneously enter into the ego, so that the ego becomes unified with the senses and their objects.

2) 'Condensed' - the consciousness which in waking permeates the whole body is withdrawn within the soul as if the light of consciousness collected from the fields of waking and of dream consciousness were focused within the soul lying in the state of dreamlessness

3) The soul is full of bliss in dreamlessness, because neither the disorders of the senses nor the miseries of the outer world can disturb its peace, even the revived memory images of dream fail to reach that inner sanctuary whither in dreamlessness the soul retires

4) In dreamlessness there is still intelligence because the ego is conscious of its self identity, at the same time this intelligence which travels between waking and dreaming, becomes conscious of its own personal identity with the soul

5) The soul in the dreamless state may be regarded as having greater power of apprehension than it manifests in the states of dream and waking for now in addition to the knowledge of the contents of waking and of dream consciousness it also possesses the knowledge of the dreamless state According to this view we may regard the soul in the dreamless state as having the simultaneous apprehension of all the contents of waking and of dreamconsciousness. All that was explicit in dream and waking is implicit in dreamlessness.

6) This text contains the quintessence of Upanishadic teaching on the nature of the Absolute that which is also the Self For an interpre

That is this Ātman whose description is the syllable OM. That OM is divided into parts as the Ātman is divided into aspects. The parts and the aspects are identical, three are the parts of OM 'a', 'u' and 'm'. The sphere of waking, humanity and universe, is the first part, 'a', it exists by pervading all speech, it is also the first¹. He who knows this attains all wishes and becomes the first.

The sphere of dream, luminousness, 'u', is the second part, of OM, 'u' is better than 'a', in superiority it is greater than both. 'U' confers knowledge upon those who meditate upon it. He is not born in a family unillumined with Brahma knowledge who knows this. 'U' is superior to 'a' as the dream-sphere is superior to the waking. As 'u' is in the middle so the man who understands the 'u' aspect of Brahman becomes the middle of his friends and enemies, that is, he stands beyond the reach alike of the jealousy of his friends and the envy of his enemies. Being born of parents illumined with Brahma knowledge he himself attains liberation.

The sphere of dreamlessness, that which is endowed with the power of apprehension, 'm', is the third part of OM. Into 'm' enter 'a' and 'u' and again pass out. Both 'a' and 'u' unite with 'm'². He knows the universe and becomes one with the cause of the universe who knows thus.

The fourth part of OM is partless³, beyond utility, non

tation of the trend of thought of the Manduka Upanishad see Sri Gaudapāda Ācharya's 'Kārika on the Manduka Upanishad'. This Gaudapāda was the *Guru* of Sri Govinda Ācharya, who was the *Guru* of Śrī Sankara Ācharya.

1) The vowel 'a' forms the foundation for the articulation of all vowels, consonants, syllables and words. Each of the letters constituting OM corresponds to one stage of *Brahman*.

2) 'M' corresponds to dreamlessness. As waking and dream enter into dreamlessness so in the pronunciation of OM 'a' and 'u' enter into 'm', and as from dreamlessness the world emanates and again enters into it so 'a' and 'u' enter into 'm' and emanate again therefrom in the pronunciation of OM. As in dreamlessness both the previous states are merged and indistinguishable so in the pronunciation of OM 'a' and 'u' are absorbed in the final sound 'm'.

3) The fourth part of OM corresponds to the fourth aspect of *Brahman* which is inconceivable and indescribable for thought returns with speech

phenomenal, the highest good, non dual This part of OM is Brahman, by himself enters into Brahman he who knows thus - yea, he who knows thus "

By dream Vasistha understands both the world of imagination and the world of perception The ego or the person (*Jna*) aided by a double faced mechanism, apperceives the centrally initiated images of fancy and the externally-determined objects of experience Forms of desire are perceived as objective realities when our senses are directed on the external scene- Again, when these senses are directed inwards the external world appears to the eye of the mind as the subtle impression of the faculty of retention Gradually these subtle ideas of memory are felt to be clear and distinct physical objects, but neither the world of imagination nor the physical world has any volume or mass The reason why we habitually ascribe volume or 'space occupiedness' to objects is to be found in our assumption of the sense organs as possessing volume In other words the reason of the table being large or small lies not in the table itself but in the supposition that the eye and the touch are organs having definite size or volume

The mind, under the influence of the idea of personality (*Jna bhava*) perceives an external world only when the forces of the sense organs concentrate themselves in the outward direction with all the energy at their disposal By personality is meant the function arising out of the conjoint action of the five senses of perception, the five senses of action, the five bio motor forces and will, with desire and empirical intelligence Empirical intelligence (*Chidābhāsa* - the reflection of intelligence or reflected intelligence) or re

unable to find the nameless Name He who realises this fourth aspect enters into *Brahman* for all eternity It should be noted that the OM aspect of *Brahman* is symbolic and is only intended for those disciples who fail to comprehend the abstractions contained in the first four aspects of *Brahman* It becomes less difficult to fix the mind on the incomprehensible Reality with the help of an image conjured up in the conceptual sphere by the reverberating sound of the soundless syllable OM

flected intelligence has the power to spread over and embrace all things. In this sense it may be compared to the sky. It is the sensitiveness which pervades the whole physiology of man, the cause both of cognition and of feeling. For instance, we see a picture and like it. It is the *Chidabhasa* which not only helps us to distinguish the picture from the stove but also induces in us the agreeable sensation of liking it, making us even fall in love with it, if it is very beautiful. Now the ego is always associated with a nervous system. It is from behind the nervous system — like an Eastern lady behind a screen — that it sees the outer world, so that all its knowledge is coloured by the state or condition of the nerves. As a matter of fact the nerves are conditioned by what are called the *Dhātus* or 'humours'. There are three *Dhātus* *Slesma*, the cold, phlegmatic, *Pitta* the bilious, and *Vāta*, the windy. When the nerves are exclusively under the influence of *Slesma* then the ego becomes liable to various hallucinations. A man in this state imagines himself to be swimming in the sea or seeing green meadows, beautiful forests or the rising moon. When the nerves suffer from a preponderance of bile in the system a man sees bright objects, such as bright flames or villages on fire, or red clouds, or a golden river in the sky. When the nerves are excited owing to the preponderance of wind in the system he feels that he is flying through the air and even the hills and mountains are flying along with him. He hears the sound of thunder, sometimes he feels the shock of earthquake, he thinks that he is riding a fast horse or driving a locomotive, or that he is in trouble, or has fallen into a deep pit, or climbed up a precipice. Through the disturbance of the humours certain ideas are generated within the mind which are then projected outwards and mistaken for concrete things. Normal cognition is the result of harmony of the humours. Both hallucinations of the waking hours as well as dreams in sleep are caused by disharmony of the humours, but normal insight arising out of the harmony of the humours is incapable of giving us the intuition of the Absolute. Objects, whether of waking perception or of dream, are mere illusions.

What then is the standard of relative truth? In other

words, what dreams are true dreams? To this it is replied that that dream perception is valid which by a fortuitous concurrence of space, time, substance and expenditure of energy appears to harmonise with the axioms of logic and comes to maturity. What is popularly regarded as a true or veridical dream, i.e. a dream, the prediction of which is literally fulfilled, Vasiṣṭha regards as mere accidental coincidence giving rise to that fallacious mode of reasoning known in Sanskrit logic as *kakātāhīya*, *post hoc ergo propter hoc* ('after this, therefore because of this'). That dream is expected to be fulfilled which a man dreams early in the morning, within the precincts of a temple, while lying on a bed of *Kusha* grass after having purified himself according to the injunctions of the *Sāstras*. This kind of dream is called a true or veridical dream but there are other dreams, induced by means of jewels, incantations, herbs etc. which produce results in some cases and fail in others. In any case a dream, whether it be fulfilled or not, is after all an illusion.

The cosmic consciousness as a result of self concentration behoves in nothing but itself. Whatever this power of self confidence resorts to it succeeds, through the spontaneous transformation of Nature, in materialising the object of its intention. The world evolves as a result of the primal act of self determination on the part of the cosmic consciousness. Had there been another centre of consciousness, outside the cosmic consciousness and rival to it, willing to create a separate universe, the self determination of the cosmic consciousness to evolve a new world would have been frustrated. Such a contingency cannot arise, for if it could this world would never have existed. There is no reality, either in the world of perception or in that of the imagination, except the cosmic consciousness. In that one consciousness all separate wills appear to create separate universes, hence when an individual will feels supremely convinced that his dream is a true dream the conviction materialises itself into

1) *Kakātāhīya* — after the manner of the crow and the palm fruit a crow alighted on a palm tree at the moment when the fruit fell and killed a man who was sitting under the tree. Thus argue the ignorant the man's death was due to the crow.

the hallucinations of waking life Under the supposition of an erroneous memory the real, conscious soul seems to see a world of objects and images As the same cloud floating aimlessly in the sky seems to be two different clouds seen at two different moments of time, and as one and the same quarter of space may appear to the benighted traveller as North South, East, or West, indifferently, so this perpetual stream of creation, which is the evolution of the one indivisible and homogeneous *Chit*, appears to the limited ego under different forms and names The four states of consciousness viz waking, dream, dreamless and transcendental are the phenomenal adjuncts of the ego Consciousness itself has no form yet it assumes a multiplicity of forms, and these appear associated with Time, but Time has no power of moulding or shaping or restricting the flow of consciousness Itself formless and not limited by Time — which is also formless — consciousness creates the world of forms and shapes and names

Atman, having the creation — which is devoid of consciousness — for its appanage, spreads itself in the form of objectivity over the universal ether Yet *Ātman* by Itself is Pure Consciousness, to be understood only by the analogy of space Prior to creation these solar systems existed as ideas in the causal state, but ideas are not different from consciousness for they have only a *felt* or *conscionable* being, as Being is only Consciousness the ideas out of which the diversities and pluralities of the world have emanated are also a part of that same consciousness There is nothing which can ultimately be conceived as foreign to consciousness And as it is impossible to be outside of this one Whole any hypothesis which divides the Whole into parts is unwarrantable

The subjective world exists, the objective world does not exist We mistake subjective creations for objective forms As soon as this mistake is rectified we realise the subjectivity of what we had regarded as objective Suppose, for instance that I find myself, in dream, walking in the Boulevards of Paris On waking none of the sense of actuality which haunted me in dream remains in the field of consciousness, in other words I wake to find that I am in my hut in the

mountains of Norway This is because the mistaken sense of reality is sublated by the sense of subjectivity of the dream I find that the whole town of Paris which I saw in my dream was a mere mental impression This shows that the arousal of the subjective sense gives the lie direct to objective reality Suppose that while you are dreaming that you are bathing in a river the knowledge suddenly arises that you are dreaming — immediately the physical fact of bathing is transformed into a mental illusion No sooner is the sense that a thing is material understood to be a subjective fact than its materiality disappears Thus a *Yogin* understands his own physical body is merely a mental or subjective impression If this sense remains for a long time his body becomes so light that he can fly in the air We all have a similar experience in the land of dream We dream that we are flying because the dream ego thinks that his body is lighter than the air and that flying is as natural to him as to a bird So long as this sense remains he does not feel the weight of his body but the moment the conviction that his body is lighter than the air is shattered he begins to dream that he is again on the solid earth A *Yogin* whose mind can dwell continually in the atmosphere of the conviction that his body is a pure mental image can live in that mental state even if the physical body is burned or buried The destruction of the physical organism does not interfere with the sense of the continuity of life in the psychical world The reason of this lies in the iron resolution of the will to pin its faith to a revived memory image Hence if this resolution to believe in a memory image continues unabated in the waking state all that appears to be possible in dream or in imagination becomes actual in waking life

The pictures of imagination and the images of dream vanish into the *Samvid* just as tremor or vibration disappears in the atmosphere, in other words the world of waking and the world of dream enter into characterless, formless consciousness as vibration merges into universal space Dreams are but blossomings of the *Samvid* When the mind does not see the world and the dream-ego dreams no dreams the conscious soul rests in its own glory In fact it is as impossible

to separate *Samvid* from dream images as to separate water from liquidity or tremor from air. The world arises as a product of the ignorance of the identity of self consciousness with dream images. Even this ignorance is a mode or an evolution of the *Samvid*. As a mountain seen in dream becomes nothing on waking so by endeavouring to develop the universal consciousness this body and the physical world become nothing. When to the consciousness of the *Yogin* his body has become non-existent owing to the transformation of his limited consciousness into universal consciousness, those who still have a limited mind continue to perceive his physical body as long as it is not completely annihilated. All things are mere mental modes and in the Universal Consciousness these mental modes melt into the space of it. Being

II

Rishi Badarayana has left a few *Sutras*, or extremely condensed sentences, on the subject of dreams. These *Sutras* sum up the Upanishadic teachings on dream. Both Sri Sankara and Sri Ramanuja have taken these *Sutras* for their texts. We shall first give Badarayana's *Sutras* and then both Sankara's and Ramanuja's interpretation of them.

Sutra 1 There is [substantial] creation in the intermediate sphere, for so the Veda [declares]

(This is the position of the objector.)

Sutra 2 Others [speak of the Self as being] the constructor, sons etc [being the things he constructs]

Sutra 3 But [the universe of dream] is mere illusion, because its nature does not manifest itself with the aggregate [of the constituents of the real Whole]

('Constituents of the real Whole' = conditions of time, space and causality as well as the conditions of non-refutability. This *Sutra* seems to be Badarayana's answer to the objections raised in *Sutras 1* and *2*.)

Sutra 4 [Dreams are not absolutely false] for they point [to future events], for so the Veda [declares], dream scientists also say this

Sutra 7 In the Self as well as in the nerves the elimination of that (i.e. of dreams, i.e. of dreamless sleep) [happens], this from the Veda

Sutra 9 But the same [person wakes] because of work, remembrance of personal identity, the Veda and precept

Srī Rāmānujā Āchārya offers a new solution of the problem of dreams. The *cognitive knowledge* perceived in dream is not untrue, but the *objects of cognition* are illusions, for it is these objects, not the cognitive states, that are corrected by our waking perception. For instance, I dream of an elephant. Here the consciousness or knowledge of having seen an elephant in dream is true but there was no actual elephant present at the moment when the dream took place, hence I do not say that the knowledge of the elephant which I had in dream was false, but that the object called 'elephant' was not actually there. It is the verdict of commonsense that dream *cognitions* are true but dream *things* untrue.

In the same way when we witness the performance of a magician and see for instance a snake flying through the air or taste ripe mangoes created by the magician's art—these are real conscious perceptions accompanied by painful or pleasurable feelings respectively. Such cognitions are not sublated. In the same way when a girl sees a ghost in a dark room or a madman sees angels in the sky the cognitions are real. A man may mistake a leaf falling on his body in the dark for a venomous snake and under the impression that he has been bitten by it may actually die. When we see our face in the mirror the reflection enables us to know the colour and symmetry of our features. In all these examples the consciousness which perceives is absolutely valid because the perceptions begin at a particular moment of time and produce real effects.

It may be objected, how can the consciousness of objects in dreams and hallucinations arise when there are actually no such objects present? For instance, how can I perceive an elephant in dream when there are no elephants actually sharing my bed?

To this it is replied It is the law of the understanding to relate itself to an *Alambana* By an *Alambana* is meant a presentation or a representation or a re representation upon which the understanding can rest or support itself or to which it can cling, which can arrest the attention and prevent its wandering and absorb its energy for the time being [*buddhinam saralambanatya matra niyamat*] But it is not necessary that the *Alambana* to which the understanding fastens itself should be *real* To bring an object or image to such a position as to rouse the attention it is only necessary that the *appearance* of the thing should float before the mind, but for the perception of that appearance of the thing it is not at all necessary that the *thing* should be real and should actually be *there* and *then* In the case of seeing an elephant in dream the *appearance* of the elephant before the mind is true, only the *object* itself is not there, and hence the judgment that a real elephant was there is to be pronounced objectively invalid, but the proposition 'I dream of an elephant' is quite valid

There is another question of great interest who creates the dream images? Is it the individual ego or the supreme Lord? There is a passage in the Upanishads which says 'Creation in the intermediate state [dream state] is the work of the ego'. And the same Upanishad says 'In that state there are no chariots, no horses, no roads, the dreaming ego creates chariots, horses and roads'

Another school of philosophy teaches that the ego is in no sense the creator, but only the constructor or shaper or moulder According to this view all dreams are mere explanations of implicit desires and wishes Whatever desires are present in a latent form in the ego are manifested in dream The following text from the Upanishads illustrates this view

'He, the individual, who is awake in them who are covered by sleep, shaping one desire and producing images out of another desire'

There are other passages which also teach that the human soul has the privilege of shaping the objects of its desire out of the desires of its heart

Sri Ramanuja refutes these two views and propounds his

own theory It is God, he says, who creates dream images in the mind of the sleeping person "The supreme Lord creates objects to be perceived by the dreaming ego and grants dream images to persist for a definite period of time The dream images are not illusions but wonderful, miraculous or super ordinary things forming a concealed part of the cosmos The creation of these wonderful things is the prerogative of the supreme Lord, who alone is capable of realising all his wishes at the very moment of their conception The ego is finite and limited and surrounded by ignorance and is quite incapable of creating such marvellous things as are seen in dreams'

He then proceeds to reconcile the Upanishadic texts with his interpretation The word 'He' in the text "He who is awake in those who sleep" refers to *Brahman*, as is supported by the following texts 'That is the Bright That is Brahman, That alone is called immortal, all universes are in It, no one transcends Him "

He also interprets the Upanishadic text "He is the constructor or maker" as referring to the Supreme Lord

If it be asked why the soul, which has again and again been declared to be free from all limitations and imperfections, should not see itself in its true light why it should at all dream dreams, he replies that it is the will of the Lord that the essentially joyous and free nature of the soul should be concealed from man, who, owing to his sins, is in a state of bondage when it pleases the Lord, then He snaps these bonds asunder and once more the captive soul is free and fearless, for the Veda declares "He alone is the showerer of blessedness"

Further the soul dreams either on account of its being embodied or from its being related to matter in its subtle form From this it is evident that the individual soul cannot know its own true nature how then can the ignorant, helpless, sinful soul be credited with the glorious power of creating in dream by its mere wish? Hence it follows that only the omniscient and omnipresent Lord, who creates this physical universe can create the universe of dreams

But what is his object in creating a world of dream for the experience of the living ego? Here Śrī Rāmanuja calls to his aid the categorical imperative, the Moral Law, which is the foundation stone of human affairs. He says there is a purpose, a special moral purpose, working behind the world of dreams. Dreams are sent us by the Lord as retribution reward or punishment for little charities, small transgressions and peccadilloes. This is the reason why dream-events last for so short a time and why every man dreams his own dream, unshared by friend or enemy, for the Moral Law demands that each individual be judged according to his deserts.

He further attacks those who believe that dreams are merely the expressions of implicit desires. No, he says, our dream images are not the creation of our wishes, for some dreams are prophetic of future good or ill. The Veda say "When a person engaged in some great work undertaken for the realisation of some special desire dreams of a fair woman he may be sure that success will crown his undertaking."

The science of dream also teaches us that dreams have a prophetic quality. Now that which depends upon a mere wish cannot have prophetic quality, a wish cannot bring about a change in the physical world in order to fulfil itself. The prophetic nature of dreams shows that there is a harmony existing between the actual future event and the vision. This co-ordination can only be brought about by the Lord. At the same time it is inconceivable that any sensible being should wish to experience ill fortune and yet we often dream dreams which portend evil. Were the dreamer the creator of his dreams he would only conjure up such visions as point to good luck and prosperity. This, however, not being the case, dream-creation can only be the handiwork of Him whose handiwork is also the universe.

We have seen that the Upanishadic Rishis have mentioned another state, called *Susupti* or 'dreamlessness'. The question is where does the soul go in the dreamless state? The Upanishad replies "When a man sleeps, satisfied, in absolute rest, dreaming no dream, then he is in the *Hita nādis*¹, of which

1) In Hindu psycho physics it is said there is a special 'Nadi' or nerve

there are seventy two thousand arising from the heart and pervading the pericardium", The Upanishad says further "When in dreamlessness a man reposes here he becomes one with the True One" From this it is concluded that in the *Hita* nerves, the pericardium and *Brahman*, the soul rests in dreamless slumber But, we may question, are we to think that the soul finds its resting place in each of these places in turn or in all of them together? To this Ramanuja replies that the soul rests in these three places together, and he gives the illustration of a palace wherein is a bed and on that bed a pillow the nerves and the pericardium are to be compared to the palace and the bed within it, while *Brahman* is the pillow, as it were Thus, Ramanuja teaches, *Brahman* is the home of repose for the sleeping man

We now come to another question which was much discussed in ancient India Is the man who wakes in the morning the same man who went to sleep the evening before? The problem was stated thus In deep sleep the soul frees itself from all imperfections and becomes one with *Brahman* and therefore cannot be distinguished from an emancipated soul, at the same time the soul in deep sleep cannot remain connected with the body therefore the man who wakes from sleep is a different man

To this Ramanuja replies No, for the man who went to sleep is a moral agent, he has done righteous and unrighteous deeds prior to going to sleep, for which according to Moral Law he has to be rewarded or punished It is absurd that the man who went to sleep as Philip the sober should awake as Richard the drunken The evidence of memory is irrefutable, for on rising from sleep Philip recollects that he is the Philip who went to bed without drinking a single drop of whisky

The Upanishad also says 'Whatever these beings are here on earth, whether a lion or a tiger or a wolf or a boy or a girl, on waking that they become again' Neither is it true that the man who enjoys dreamless sleep obtains emanci-

called *Swapnavahanad*, which is the channel of communication from the soul to our sense-organs, its function is to bring the subconscious memory before the mind in the form of dream pictures.

pation, for then there would be no need for worship and prayer and meditation, acts which are all regarded as conducive to the emancipation of the soul. It is wrong to assert that in deep sleep the soul becomes dissociated from all limiting conditions and expresses itself in its transcendental essence, for the Veda says 'In reality he does not cognise himself as 'That am I' nor does he perceive anything existing, — he attains supreme annihilation — for my part I do not see any good in this.' There are other texts, it is true, which speak differently, e.g. 'Having come near the Supreme Light he expresses himself in his real nature, he sports about there, laughing, playing, greatly enjoying himself', 'He becomes self luminous, he wanders about in this vast universe fancy free', 'The Conscious One perceives everything and attains every object everywhere'. These passages seem to convey that in the dreamless state the soul becomes all knowing. The true meaning of these apparently contradictory texts is that in dreamless sleep the sleeping ego is still a prisoner within the magic house of the *Samsāra*, but separated for the time being from the faculty of understanding and the organs of action and losing thus the power of knowing and of feeling he sinks to rest in the bosom of the Lord, having thoroughly recuperated his strength he returns to fresh fields and pastures new.

We shall now study Śrī Sankara Ācharya's views on the subject of dreams. The universe of dream, he says, is unreal — there is not a gram of truth to be discovered in the whole hotch potch of dreams [*na tatra paramārtha gandha api asti*]. Why? Because the universe of dream does not fit in with our conception of reality. The universe of true reality is an aggregate whole in which there is a correspondence between space, time and causality. A thing in order to be real, must fulfil the conditions of space, time and causality, and further it must remain unrefuted by the canons of logic. There must be positive proof for the existence of a real object. Apply these conditions to the universe of dream and see what follows. Suppose a man says that he has seen a motor car in dream. Now this is unreal because there is no space for the motor car within the limited precincts of the body —

But, it may be answered, why should not the dreaming ego see the motor car outside his body? It is quite possible to see a thing separated from the observer by space, and in support of this the objector quotes the Veda 'The Deathless One wandereth away from the nest, the Immortal One travelleth wheresoever he listeth' Now this idea of distinction between remaining and wandering would be meaningless if the soul did not really go out of the body

To this we reply that a man heavy with sleep cannot have the capacity to traverse a great distance and come back in a moment. It is sometimes said that people do wander in sleep. For instance it is written 'Sleeping on my bed in the Kuru country I went in dream to the land of the Panchālas and there I awoke' Now this is absurd. If the man had really travelled to the Panchālas' land he would have found himself in that land on waking. But does he? The inmates of his house find that he wakes in the Kuru country. We may further suppose that he had a mate who slept in the same room, while he dreams that he has gone to the Panchālas' land his room mate sees him lying on his bed. This idea of leaving the body and wandering in dream is mere non-sense. Suppose a man dreams that he has gone to the North Pole, if he had really been there he ought to be able on waking to give us all the geographical and meteorological conditions existing there. As a matter of fact his account of the North Pole is purely imaginary. And we are herein supported by the Veda, for the Veda says 'He wanders about, fancy free, within his own body'. Therefore the text which our opponent quotes - 'The Deathless One wandereth away from the nest, the Immortal One travelleth wheresoever he listeth' - is to be understood in a figurative sense, otherwise there will be a violation of reason as well as of the spirit of the Veda. Why should we not accept the passage in a different sense? We can understand it in this way: the soul while remaining within its own physiology does not make use of it for any purpose and when no use is made of the bodily organs the soul may be regarded as being outside the body, *as it were*. Commonsense tells us that this idea of going out of the body and coming back to it is nothing but subjective illusion. It is thus

abundantly clear that the dream-universe does not fulfil our expectation with regard to the law of space.

We shall now show that the dream-universe violates all our expectations regarding time, both duration and succession.

For instance one man no sooner falls asleep at night than he dreams that it is day. It often happens that a dream lasting for not more than a minute appears to the dreamer to extend over many years. Thus it is evident that the dreaming ego temporarily loses the time-sense.

Thirdly, in the dream-universe there is an entire absence of efficient causes for either mental or physical activity, for in sleep both the organs of knowledge and the organs of action are practically in a state of paralysis and therefore, since they are not functioning, neither perception nor action is possible. Neither is there any material out of which to construct the dream-images such as chariots, elephants etc. nor is it conceivable that the ego can construct such material objects in the twinkling of an eye.

Added to this there is no reason why the dreaming ego should construct one set of images and not another. Lastly all the experiences of dream-life are contradicted and voted to be *nothing* the moment the dreamer awakes, but if the things perceived in dream were real they would not be refuted by waking experience, for what is real stands on the solid bed-rock of uncontradicted experience, whereas in the universe of dream contradiction is the rule and not the exception.

Here another fact claims our attention, viz. the element of self-destructiveness present in the universe of dream. There is hardly any continuity or consistency in the dramas enacted in dream-life. There is no unity of action, no unity of purpose, no thread of connection in a dream. It shatters to pieces the very idol which it has itself conjured up. There is such an endless metamorphosis ceaselessly going on within the world of dreams that it is hard to find its parallel in anything else with which the human mind is acquainted. Now the dreamer sees an ant, the next instant it has metamorphosed itself into a mountain and lo! there is neither ant nor mountain but a vast lake under a scowling sky.

Dreams simply insult our sense of proportion as well as our sense of permanence and duration. If dream is not illusion, what is?

If then dream is nothing but illusion what about the so-called true dreams in which there is an element of prediction?

To this we reply that there is a special class of dreams which contain just a grain of truth. When the prediction is fulfilled then we are bound to admit its reality but in these cases we have to distinguish between the object indicated or pointed out by the dream and the dream itself. The object indicated in a prophetic dream is real but the indicating dream itself is unreal because it is refuted the moment the dreamer awakes. Thus our main doctrine viz. that dreams are mere illusions stands unrefuted. For instance when a man wishing to carry out a project dreams of a fair woman he is said to be sure of success. Here the seeing of a fair woman is only fancy, but the purport of the dream viz. the hope of success built upon the interpretation of the dream, may prove to be a real fact.

As for the text which says 'The dreaming ego *creates* chariots etc. and is their constructor' it can quite well admit of a rational interpretation. We think that it is not the ego that creates dream-objects such as chariots etc. The ego is not the direct and immediate cause of creation but his *Adrista* becomes the efficient cause of his seeing dream images. By *Adrista* we mean the resultant product of man's good and bad deeds. Now some dreams depress while others elate us. These feelings of misery or joy arise from and are a result of the *Karma* of the individual. Hence instead of assuming the ego as the creator of dream images we can quite consistently explain the feelings and perceptions of dream by considering them as the effect of previous ethical activities. We must further remind our opponent that the object which the Rishi had in view when he spoke of the 'luminousness of the Self' was simply that of helping the pupil to realise the true nature of the Self, for in the waking state owing to the activity of the bodily organs, the ceaseless action of physical Nature upon the mind and the diversion of attention to the various things of sense, it is

very difficult for the pupil to understand that the real Self is self supported, self-luminous, and beyond the sphere of matter and motion. Hence the Rishi pointed to the dream world and said 'See, in sleep the whole body of a man is motionless, the senses are heavy with drowsiness, and yet there is something hidden within the brain which, without the aid of the bodily organs, sees and hears and feels and walks about. There must be a self luminous soul which can feel and perceive independently of the body.'

This was what the Rishi had in his mind when he spoke of the 'self luminousness of the Self'.

It is not true that the Highest Self shapes our dream images, for the Veda says 'He himself destroys, he himself shapes dream images with his own glory, with his own light'. Here the pronoun 'he' refers to the *Adrista* of the individual soul.

But then you may ask 'What about this text "That one who wakes in us while we are asleep"? Evidently "That one" refers to *Brahman*'.

No, we reply, it is only a statement about a subject very well known to the hearer — that is to say 'that one' here refers to the ego of the sleeper.

But this passage

'That indeed is the Bright One, That is *Brahman*'

We reply this text is on a par with the text 'That art thou' and is meant to imply the identity in essence of the individual soul with the Universal Self. Of course there is no reason why *Brahman*, who is the Lord under all conditions, should not guide and console the individual in dream. If He guides him in waking, in life and in death, there is no reason why His voice should not make itself heard in the shadowy twilight of dreams. What we do believe is that the world of dreams is not real in the same sense as the world of waking is real. No one in his senses will think of asserting that this world of air and light and water and living beings has no more reality than the world of dream, yet we also hold that this world of ether and air and water is not so real as to be classed with the reality of *Brahman*. This physical world is less real than *Brahman*, it is only real for one who has

not felt the reality of *Brahman* as the very truth of existence. The world of dream is always contradicted by the waking state and the waking state is also an illusion – but with a distinction.

To show the reality of the dream universe our opponent quotes the text 'The dream universe is the same as the world of waking'. This passage apparently indicates that dream is as real as waking but this interpretation is quite wrong, for if the dream images are real how can the Soul's self luminousness be also real? There the Rishi is contrasting the soul's self luminousness with dream images, the former as real, the latter as illusion. The only rational interpretation of this text is that dream images, being revived mental impressions obtained in the state of waking, are equal to sense-objects only in appearance. In other words dream images resemble physical objects but are by no means as real as these.

In answer to the question as to where the soul goes in dreamless sleep Śrī Sankara says that the pericardium, in subordination to *Brahman* is the place of rest during the dreamless period. The pericardium is that which envelops the heart, as there is also an empty space within the heart the pericardium may be said to be supported by that empty space. The soul rests here like a man sleeping in his house within a walled city. This space within the heart is *Brahman*.

He further says that the Veda makes mention of three places: the nerves, the pericardium and *Brahman* as the resting place of the soul in deep sleep. Of these *Brahman* alone is the permanent home of rest, while the nerves and the pericardium are ways to *Brahman*. Moreover the nerves and the pericardium are the resting place of the *Upādhis* or limiting adjuncts of the soul, that is to say of the senses and the *Karma*. And when we say that in dreamless sleep the ego rests in *Brahman* we mean that at that moment there is absolute identity of the two. And so the Veda says 'With that which is he is unified' he is gone to his own Self. This implies that the dreaming ego has penetrated to the depth of his true essence. It is not our belief that the nerves, the pericardium and *Brahman* are so many separate units.

what is the use of study and contemplation and worship and virtuous living? — Some say that another person enters into the body of the sleeping person and wakes as the latter. But the person who enters into the sleeping body must already have been living an embodied life elsewhere and that phenomenal life will then cease — that is to say, he will have to die in order to enter the sleeping person's body.

You may reply that the person who first went to sleep animates in his turn the other's body, so that John awakes in Richard's body and Richard in John's.

For such an assumption Sankara has no patience. He calls it 'an absolutely barren hypothesis' for what benefit do we derive from thinking that Lord Papagei wakes up as his dog and the dog wakes up as Lord Papagei? And if you say that it is a liberated soul who wakes — on the ground that during dreamless sleep he has become one with *Brahman* — that would make liberation a thing of limitation for it is most illogical to think that a man who has secured his liberation would again return to the drudgery of mundane life. This argument refutes those who hold that it is God himself who wakes in the body of the sleeper. This is impossible, for God is perpetually free from nescience and transcends the finite world. Our opponent does not perceive that his hypothesis leads to the conclusion that man reaps the harvest of deeds not of his own sowing and goes unrewarded for those which are his own. From all these arguments it is clear that the man who wakes is the same man who went to sleep. The mundane existence of one individual continues as long as it is encased in one group of limiting adjuncts and the mundane existence of another individual lasts as long as it is associated with another set of limiting adjuncts. These adjuncts are inseparable from and are the constant companions of the soul during the three states of waking, dream and dreamlessness. In the state of deep sleep the adjuncts remain in a homogeneous formless state, in dream they germinate and the process of growth begins; in waking they become mature, as plants with leaves and flowers and fruits. Therefore the only rational conclusion is the continuity of the sense of personal identity through all the states.

to be added to each other for providing a resting place for the soul, for nothing is gained spiritually by such belief. What we believe and wish to demonstrate is that *Brahman* is the permanent home of the soul in the state of dreamless sleep. This is knowledge, not mere information, and it has a great use, it helps us to realise once for all that *Brahman* is the real Self of the soul, the true Life of man. It also helps us to know that the spirit, the inner light, is something very different from and unrelated to this world of appearance, as manifested in the states waking and dream. The Highest Self is our true abiding place.

After having enjoyed dreamless sleep a man wakes. The question is, who wakes? Is it the man who went to sleep or another?

Sankara answers that it is the same, because on waking he busies himself with the work he left unfinished before going to sleep. Men take up in the morning the work they left off in the evening. It is not possible that one man should do half of the work and another should complete it, for who should then reap the fruits of the work whether on earth or in heaven? Then again if the individual who wakes were not the one who went to sleep he could not remember on waking what he had seen before going to sleep nor would the consciousness of identity ever have been expressed in such words as 'I am that same *Vasu* who went to sleep.' And so the Veda says 'He returns as he came to the place whence he started to be awake.' All men day after day enter into the universe of *Brahma* yet do not know it. 'Whatever these creatures here are on earth, whether a lion or a wolf, or a boar, or a worm, or a gnat, or a midge, or a mosquito - that they become again and again.' These texts can yield meaning only if we believe that it is the same individual that sleeps and wakes again. And if we look at the matter from another point of view we shall arrive at the same conclusion. The performance of duty for duty's sake and the pursuit of knowledge for its own sake are said to liberate the soul, but if one person toils for long years to discover truth and lives the strenuous life of self sacrifice in order to be emancipated while another attains liberation simply by taking a nap then

what is the use of study and contemplation and worship and virtuous living? — Some say that another person enters into the body of the sleeping person and wakes as the latter. But the person who enters into the sleeping body must already have been living an embodied life elsewhere and that phenomenal life will then cease: that is to say, he will have to die in order to enter the sleeping person's body.

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The objector now puts the question in a new form, thus You assert that in dreamless sleep the individual becomes one with *Brahman*, he loses his individuality in the universal expanse of *Brahman*. Now a drop of water thrown into the ocean mingles with the waters of the ocean, can that same identical drop be again drawn out of the ocean? And even if it be drawn out can it be identified? In the same way the sleeping man having entered into the dreamless sphere, being united with *Brahman* and lost in bliss, cannot return to the waking state as the same individual soul. This leads us to conclude that the one who wakes is either the Supreme Self or some other soul than the one who went to sleep.

To this we answer that the same man who went to sleep, having enjoyed bliss and recuperated his strength, awakes. We admit that it is hardly possible to assert that a drop of water thrown into the ocean can be drawn out again for we have no scientific means of identifying the drop but we would remind our opponent that his analogy does not hold good in the case of the soul. The two cases are not parallel, for each soul is distinct from every other soul, on account of each having a past history of its own, marked by special deeds, ideas and sentiments. The only way of discovering the true individuality of man is through the recognition of his peculiar moral and intellectual worth as distinguished from that of similar souls, and the entrance of the individual into the *Brahma* world can in no way be compared to the entering of a drop of water into the ocean.

Though we human beings have not the capacity to distinguish between two drops of water there are some animals which in a special way exhibit this kind of power. For instance if a swan be given milk and water mixed together it will drink the milk and leave the water. It really shows a want of metaphysical sense on the part of our opponent to compare man's relation to *Brahman* with that of a drop of water to the ocean, for *Brahman* is not essentially distinct from the soul. *Brahman* is not the other of the soul as a drop of water is other than the ocean. We have again and again said that all ideas of relation that hold good within the sphere of the cosmos do not hold good in the case of the spiritual

entity of the Highest Self and the soul, which is beyond the cosmos, for the Highest Self is the so called individual soul and the soul is not distinct and separate from the Highest Self. On account of our thinking it along with limiting adjuncts *Brahman* Itself appears to us through the veil of nescience as the individual soul.

The exposition of Śrī Sankara's view would form a fitting conclusion to our study of the metaphysical aspect of dreams but the valuable contribution made by Rishi Ulika, Rishi Patanjali and the Tintrie psycho physicists to the physiological side of the subject are also worthy of attention. We shall now briefly explain the most conspicuous features of their teachings. The Dvaitavadins, like Śrī Madhava Acharya and Ānanda Tirtha, have written largely on dreams, but their writings are mere echoes of Śrī Rāmanuja's views. They drew freely from the inexhaustible storehouse of the Purāṇas. It will suffice to say here in passing that these writers regard dream as under the guidance of the Lord, intended by Him to draw the attention of the human being to the glory and wonder of His universe. To them the only satisfactory explanation of dream is that it is God sent.

By the Vaiśeṣika philosophers dream is considered to be the function of attention operating in the field of memory within the subliminal consciousness during sleep. The difference between recollection and dream is that recollection takes place in the waking state whereas dream takes place only in sleep. Again, recollection gives us a connected whole, a coherent picture of previous impression, whereas dream is always disconnected and the pictures do not form parts of a complete story. Dream perception is not to be regarded as valid, it is false perception because in order to dream the senses have to be stupefied and yet it is the residuum of sense impressions which is utilised by the subconscious mind.

Sankara Misra divides dreams into three classes —

(1) Dreams due to the mechanism of the subconscious impression. A man habitually dreams of scenes and incidents which accord with his peculiar emotional temperament, e.g. a lover may dream of some poetic or dramatic incident which he has read in a novel or drama or a violent man may dream

of scenes of war and battle which he has read of in an epic poem

(2) Dreams arising from the 'Dhātus' or humours of the body - *Vāta*, *Pitta* and *Slesma* - and their peculiar commingling

Those who are of *Vāta* disposition are apt to dream of flying in the air or travelling in distant lands or fleeing from the attacks of lions and tigers

Those who are of *Pitta* disposition dream of scenes of fire, of plunging into fire or trying to embrace flames, or they see golden mountains or sheet lightning or the whole horizon in flames

Those of *Slesma* disposition dream of crossing the sea or drowning in a river or they see great rains or silver mountains

(3) Dreams due to *Adrista* - fate or unseen influence

These are probably due to memories of previous lives. The results of good deeds of past lives become transformed into auspicious dreams - such as riding on an elephant, climbing high mountains, receiving the gift of an umbrella, eating boiled rice, seeing a reigning king or queen - while the bad deeds of past lives become transformed into inauspicious dreams, such as riding on a camel, being besmeared with oil, being thrown into a dark pit, sunk in mire, or seeing one's own marriage

Another interesting question is raised by Rishi Uluka how are we to explain the consciousness of physical experience conveyed by the senses at the very moment when the mind is seeing dream images? For instance while I am dreaming that I am eating rice I am also half conscious that I am lying in my bed. To express this consciousness as contrasted with dream vision Rishi Uluka invented a new term

Śvapnāntik, as distinguished from '*Śvapna*'. Rishi Uluka is of opinion that this *Śvapnāntik*, which is perceptual knowledge, is a manifestation of the working of memory. Śankarā Misra points out that the seeing of dream pictures is due to previous experience of physical or mental objects whereas *Śvapnāntik* is due to the impressions produced by the physical organs simultaneously with the dreaming of the dream. *Śvapna*, or dream, is to be considered as *invalid* knowledge,

Swapnāntik, or the perception associated with dream, as *valid* knowledge

We shall now study some of the physiological theories of dreams. First we will shortly sum up the T'entric theory. The *Jiva* passes through three normal states – waking, dream and dreamlessness. By the waking state is understood that state in which the organs are under the control of the will and the ego is conscious of being the originator of the direction of the senses. This waking state may be viewed under three heads

(a) That state in which knowledge corresponds to objective reality. This state is called the 'waking waking state'

(h) That state in which knowledge does not correspond to objective reality, as in hallucination, mirage etc. This state is known as 'waking-dream state'

(c) The state in which there is a temporary suspension of knowledge and the field of consciousness appears to be empty for the time being. This state is known as the 'waking dreamless state'

The ego has experience of all these three states while in the waking state

Dream is the intermediate state between waking and dreamlessness. Dream state is again subdivided into three states

(a) That state in which the prediction of dream fulfils itself in waking life. This state is called 'dream waking state' and refers to those dreams which we regarded as true dreams. Dream waking state has been recognised by so great an authority on *Yoga* as Patanjali Rishi. It is in this state that prophets and saints get the inspiration and knowledge which make their names immortal. There are authentic cases on record showing that men have obtained the blessing of great saints in dream, and that others have received medicine which healed their infirmities. This subject is now receiving more attention at the hands of scientists

(b) That state in which a dream takes place within a dream. This state is called the 'dream-dream state'

(c) That state in which dream images have subsided but

the ego has not yet entered the sphere of dreamlessness. This imperceptible state is called the 'drenm-dreamless state'.

The state of dreamlessness is very hard to define. Some psychologists altogether deny its existence but it has been recognised from very ancient times and those who believe in it have at any rate the consolation of erring in the company of the great. We however believe that the dreamless sleep of normal life corresponds to and is the basis of what is called, in *Yoga* books, *Samadhi*, for the possibility of *Samadhi* lies in natural deep sleep. Dreamlessness may be described as that state in which there is complete suspension of the activity of the senses. No kind of determinate knowledge arises in the field of consciousness and the mind becomes one homogeneous, formless, tranquil mass, like the light of a lantern turned inwards and so completely concerned that even the inside of the lantern is dark. In a way the ego feels unconscious of the existence of the faculties of imagination and perception, yet these faculties are still there, like the faint glow in the dying embers of a fire.

This state of dreamlessness may be viewed from three standpoints

(a) From the standpoint of *feeling*. When in deep sleep we have a vague sense of repose, of undisturbed calm and on waking we say that we have slept well and cannot remember to have dreamed any dreams — this state is called 'dreamless waking'.

(b) From the standpoint of *will*. When in deep sleep we have a sense of want of repose, a certain vague unrest, without however dreaming dreams, and on waking we say that we have not slept well, although we cannot remember having dreamed any dreams, and we rise from sleep with the impression of some fear or trouble or danger lurking at the back of the subconscious self — this is called the 'dreamless dream state'. The feeling of fear or trouble is due to the 'bomb' of dream, so to speak, in the subconscious, which is vibrating within itself but does not become sufficiently heated to *explode* in the form of dream-events on the dream-plane of the mind.

(c) From the standpoint of *intellect*. When in deep sleep

all knowledge or impression or feeling seems to be completely effaced and the whole horizon of the mind is like a black sky enveloped in blacker clouds and penetrated by the blackest darkness — this state is called the 'dreamless dreamless state' We call this kind of sleep 'dull', 'stupid', 'heavy', we say that we have slept 'like a log', 'like a stone' — or as Vyāsa expresses it 'As if my mind were stolen from my grasp'

This state of course is a sign of disease, mental or physical

How and where do dreams originate? Tantra answers, in the *Chakrams* The ego together with the faculty of perception moves up and down with inconceivable swiftness within the perpendicular canal which passes through the six *Chakrams* or nerve centres Tantra also says that these *Chakrams* emanate or evolve *Tattvas* ['essences' or 'principles'] and the perceptive faculty in dream perceives the reflections or modes of those essences within the *Chakrams* There are five essences ether, air, fire, water and earth The *Mulādhāra Chakram* is the seat of earth-essence the *Śvadhīsthāna* that of water-essence, the *Manipura* that of fire essence, the *Anāhata* that of air-essence and the *Vīśuddha* that of ether-essence

In addition to these six large *Chakrams* there are two smaller *Chakrams* viz the *Manas Chakram* and the *Guru Chakram* The *Manas Chakram* is situated between the eye brows and is the seat of the conceptual faculty, the higher mind, the *Guru Chakram* is situated within the crown of the head and is the seat of the Highest Self These *Chakrams* though extremely small in size have a double function viz the evolution of a *Tattva* or essence and the transformation of the essence into a form and the reporting of it to the mind As a very small mirror can reflect vast objects so the perceptive faculty within the *Chakram* can reflect the gigantic forms assumed by the *Tattvas* We now understand that all dreams connected with earth, such as the dream of a landscape, a road, a house etc arise in the *Mulādhāra Chakram* because all solid objects having form are transformations of earth-essence All dreams connected with water, such as the dream of an ocean a river, a lake or of drinking a glass

of wine arise in the *Swadhīsthān Chakram*, for all fluids are transformations of the original water-essence

All dreams connected with fire, such as the dream of a conflagration, of smoking a cigarette, or even of feeling heat, arise in the *Manipura Chakram*, (which is situated near the navel), for all scenes of fire and all feelings of heat are transformations of the original fire-essence

All dreams connected with air, such as the dream of a storm or of flying, arise in the *Anāhata Chakram*, which is also the seat of the limited ego and is situated within the heart

All dreams connected with ether, such as the dream of a clear tranquil sky or of 'universal vacuity' or of absolute nothingness or, again, of music or words or sounds, arise in the *Viśuddha Chakram*, for space, or the *Bhūtākāśa*, is the transformation of the original ether essence or *Mahākāśa*. The fact that dream events are sometimes so confused and melt so rapidly and imperceptibly into one another is due to the great speed with which the ego moves between the different *Chakrams*. We have its parallel in the cinematograph

It is possible to bring these *Tattvas* under voluntary control — a subject taught in the Yoga Sūtras — and by concentrating on a particular *Chakram* the *Yogin* knows the nature of things at a distance, whether in time or in space

Dreams normally take place with the suspension of the sense-activities, but the mind is never still, it has an innate tendency to come out into the external world. However inactive the senses may appear to be they still communicate to the mind some faint impressions of the external world; hence many of our dreams have their origin in the stimulation of the senses by the elements of Nature, although appearing to the dreaming ego to be centrally initiated. The position of the *Chakrams* is such that they can carry information from the outside world and transform it into wonderful unrecognisable dream images. Herein lies the necessity of developing the power of restraining the mind and stilling the senses. When a *Yogin* succeeds in completely putting to rest the sense organs and controlling what is called mind-wander-

ing then even in the sphere of dream he does not lose self consciousness nor that power by which we acquire the truths of nature and of the hereafter

It has been said that during dreamless sleep the soul becomes united with *Brahman* and it is believed further that in *Samādhi* similar unification takes place in which the individual soul does not recognise its distinction from the Universal Self. But in the Veda we again and again meet with the word *Mokṣa*, by which is meant perfect liberation as well as complete unity of the finite with the Infinite.

Here the question naturally arises, how are we to differentiate these three states viz

Susupti or dreamless sleep

Samādhi or trance union – transcendental ecstasy due to union with the Divine –

Mokṣa or complete liberation

Vijñāna Bhikṣu, in his interpretation of Kapila's Sutra, points out that these three states have three common factors

(1) *Brahmarūpata* i.e. assuming or becoming the nature or form of *Brahman*, in other words when either *Susupti*, *Samādhi* or *Mokṣa* takes place there is a realisation of universal consciousness

(2) *Upādhirahitattva* i.e. becoming dissociated from limiting adjuncts. In other words there is no consciousness of either pleasure or pain, nor any feeling connected with the limited and imperfect state of body and mind

(3) *Chinmaya bhāvatva* i.e. 'all mindness' (to the exclusion of mental modifications and objects of mind). In other words, after wandering in dream the mind suddenly begins to feel conscious of nothing but itself, in this state the understanding ceases to create forms and, owing to the suspension of the creative activity of the understanding, the field of consciousness becomes a homogeneous whole, from which, as Kapila has pointed out, all memory psychosis and subconscious impressions are completely excluded

These three states can be illustrated by the simile of a broken jar. The space within the jar represents the limited individual consciousness, having a certain name, form and other factors of personality, when the jar is broken then the

space confined within it becomes one with the vast universal space. So in these three states the finite mind becomes one with the Infinite.

But there is a great distinction to be noticed, as pointed out by Kapila. In his quaint language he says that the first two are with 'with seed', the third is 'seedless'. This means that deep sleep contains within itself, in latent form the germ of the desire to live individual life, it is the becoming patent of this latent seed that is the cause of the return to the waking state. In other words the force that drives us to wake again remains sleeping in the dreamless state.

Vijñāna Bhikṣu compares the existence of latent impression within dreamless sleep to the concentric circular canals within the *śalagṛāma sīlā* (pebble).

But can it be said that in *Samādhi*, or trance union impressions and memory remain hidden?

In the lower kind of *Samādhi* they remain in a faint state but in higher *Samādhi* no trace of memory can remain.

Vijñāna Bhikṣu says that memory and impressions do not dwell in the soul but in the *Upādhis* or limiting adjuncts. In *Mokṣa* or complete liberation even the *Upādhis* are annihilated, hence memory and perceptual impressions, finding no home, also become annihilated, but the Self in complete liberation exists for all eternity as Universal Consciousness.

This then is the meaning of Kapila's words that *Mokṣa* or liberation is that from which there is no more coming back to phenomenal life whereas the same is not true of the two other states, *Suṣupti* or dreamless sleep and *Samādhi* or trance union.

In answer to some objectors who do not believe in the complete liberation of the soul on the ground of its indemonstrability Vijñāna Bhikṣu says that *Mokṣa* is a fact is proved by inference, for the reason of our coming back to phenomenal life after having touched *Brahman* is the presence of latent desires and impressions in the intellect, in other words unholiness and impurity drag us down to the plane of this evil world, but it is quite evident that by developing our moral character we can resist the temptation to live a limited life. Moreover when our soul is illumined

with *Brahma* knowledge any little obstruction that may still hinder our progress towards *Brahman* is destroyed. If the real cause of our reversion to imperfection is annihilated there can be nothing to prevent our enjoying the bliss of the Perfect Life. After all, the power of ignorant desire is limited and cannot withstand the advent of that Light which passeth all understanding.

Patanjali gives a short account of sleep. He is not concerned with its metaphysical aspect but is anxious to show that sleep is not, as is generally supposed, a stupefied state of the mind. Sleep is a positive experience based upon a negation, in other words the basis of sleep is the consciousness of the negation of waking. The mind is first conscious that it is not awake and also that it is not dreaming and upon this negative conviction is based the positive conviction 'I am asleep'. Further, on waking comes a sense of recollection and we say 'I have slept well, my intellect is refreshed' or 'I have slept badly, my mind wanders unrestrained' or 'I feel languid, my mind is as it were stolen from me in sleep — I feel dull, heavy' etc.

Now the question is whence arises this reflection on waking? Vyasa answers that on waking a man could not have this kind of connecting memory were there not during sleep, a presentation inducing such thoughts, nor would he on waking be able to recollect the feelings, pleasurable or otherwise, experienced during sleep had not the conscious mind been engaged all the time in recording them on the tablets of memory. Sleep therefore is a special kind of presentation.

Vachaspati explains that during sleep the mind is under the influence of *Sattva*, *Rajas* and *Tamas* they act in pairs though in sleep *Tamas*, like a dead weight, is always present. In the case of good refreshing sleep we have to conclude that *Tamas* was acting with *Sattva* when the sleep is bad the inference is that *Tamas* was acting along with *Rajas* and when a man sleeps dully heavily, 'like a log', then *Tamas* has a maximum of influence, *Rajas* and *Sattva* a minimum. In any case sleep is a unity, i.e. a unique experience having a unity of purpose within it, but this unity of sleep is the unity of matter, as distinguished from the unity of spirit of

which we become conscious in higher *Yoga* practices. The more we succeed in eliminating *Tamas*, or matter, from sleep by controlling the duration as well as the *quality* (in the sense of the *originating cause*) of sleep the more our understanding is enabled to grasp the mightier truths of life and Nature.

One very interesting point has been touched upon by Patanjali viz. that if one dreams that one sees God in dream meditation on the Transcendental Image perceived becomes one of the greatest means of controlling mind wandering and of developing the power of higher concentration. The kind of sleep in which one sees God is under the predominating influence of *Sattva*. The biographies of religious men are full of the records of such dreams.

Hari, a Yogin who lived during the Mahabharata era explains the phenomenon of dream on the hypothesis of sub-conscious ideation and will. We dream because the subconscious will does not cease to function in sleep, when all the sense-organs are at rest. In waking moments the physiological organs are active and their activity inhibits to a certain extent the functioning of the subconscious will. In sleep however this process is reversed and the subconscious will succeeds in passing out of or escaping from the bounds of the subliminal enclosure. Moreover in waking moments we are continually suppressing many of our wishes on prudential grounds or from considerations of taste but our fully conscious discriminative faculty never succeeds in completely crushing these instincts or passions or what Hari calls *Samkalpa* i.e. the irrational motive to energise with a view to enjoyment. Now in sleep on account of the comparative dulling or torpor of the moral as well as of the æsthetic sense these instinctive desires run amok and the subconscious mind takes them for facts of life. It is here implied that our sense of truth is much less powerful in sleep than in waking hours though the *modus operandi* of dream is the same as that of waking perceptions. In the same way the sense of the beautiful is much less interested in sleep than in conscious life and the reason for this is not far to seek. The action of the five senses is auxiliary to the ascertainment of fact in waking hours and at the same time it checkmates the deceptive

moves of illusory presentation, but in sleep the senses are not such vigilant censors

The *Samkalpas*, or suppressed desires, are not limited to the history of this present life but reach far back into the dim twilight regions of many former lives, all of which are in the ego—and thus the ego forgets nothing. The unfulfilled or suppressed desires of past lives have modified the substance of the ego yet without losing their being and thus they succeed in resurrecting themselves like ghosts from the grave and appearing before the mind of the sleeper. On account of having performed great and noble acts of self sacrifice or benevolence in the past we dream of having obtained vast wealth in this life. All dreams of obtaining the favour of the goddess of Fortune are explained as the reward of moral deeds done in the past. But who causes this revival? In other words how are we to explain the conjoining of lucky dreams with glorious deeds done in the past? Hari says that Providence brings about the revival of memories and presents to the mind of the sleeping man past good deeds in the shape of agreeable or beautiful dreams. Further there is a relation between our spiritual and moral development of the past and the functioning of the three 'constructs' of Nature — *Sattva*, *Rajas* and *Tamas*. The will to achieve stimulates the 'constructs', which in their turn impart their momentum to the various aspects of our intelligence, imagination and feelings. The result is seen in the quality of the pictures presented before the mind of the dreamer. For instance *Sattva* causes dreams of pure happiness, scientific knowledge and renunciation. Similarly *Rajas* and *Tamas* produce dreams in accordance with their respective inherent properties. Again, the emotional reaction which follows the dreaming of a dream is continued by the action of the 'constructs'—in other words, after dreaming a beautiful dream the feeling of happiness continues for some time because *Sattva* continues to function in our psycho physical system. Similarly on dreaming an unfortunate dream we continue to be unhappy for a time because *Rajas* and *Tamas* continue to function. There is another reason also why dreams often exert so powerful an influence not only over our conduct but over our very f^{te}

It is because the three 'constructs' affect the three 'humours' — *Vāta*, *Pitta* and *Slesma* — Owing to violent disharmony of the humours caused by a bad vision men and women some times get diseased or even die. Students of pathological psychology are acquainted with cases in which men have died or have gone mad after dreaming terrible dreams. Hari says that it is extremely difficult to arrest the progress of the disease if the momentum has been imparted by the 'constructs' to the 'humours'. The reason is to be sought in what he calls the *Purva Vāsanā*, or the intensity of the pre natal suppressed desire in the subliminal region. In other words the *Purva Vāsanā* acts upon the three 'constructs' — *Sattva*, *Rajas* and *Tamas* — which in their turn communicate their momentum to the three 'humours' — *Vāta*, *Pitta* and *Slesma* — and these by their disharmony derange the whole physiology of man.

The greater the spiritual blindness of man the more intense become his material desires. During waking hours, owing to the normal functioning of our physiology, these desires lurking in the subconscious, remain to a great extent controlled. It may naturally be asked why sleep is to be regarded as an evil. Yogins will probably answer that it causes unconsciousness in us, at least for a time, thereby reducing us conscious beings to the level of stocks and stones. By allowing ourselves to be overcome by sleep we are putting matter above spirit and recognising the former's sovereignty over the latter. As spiritual beings of the same kith and kin as the Supremo our ambition should be to remain wide awake through the endless periods of our existence. It has been found by Yogins that the more the mind pursues scientific truth the more the body remains awake. The great thing is to interest the mind and habituate it to scientific and philosophic thinking. The more the mind becomes interested in the higher branches of study the less we shall waste time in sleep, but once we have succeeded in realising what is called *Vijnāna*, or the knowledge of the Highest Self, we shall have slept for the last time. Then there will be no more dreams. Such knowledge being considered the highest bliss Hari recommends prospective Yogins to enter into the domain of

Vijnāna and thus escape the doubtful blessing of sleep and dream.

This idea has found utterance in the songs of Bengal's greatest mystic poet, Śrī Rāma Prasād. I will here translate a few lines from one of his songs:

'O Mother, in the life of this birth I have thought a
wondrous thought,

Nearing a noble poet I have learned a noble truth,
And lo! the vessel of sleep is broken – sleep no more
shall sing me to sleep.

In Union waking now and ever I live awake;
Samādhi's rapturous sleep in love to Thee, O Mother,
offering.

Sleep I have put to sleep.'

It is the opinion of *Yogins* that dreams relating to God and *Guru* are never untrue. I may be pardoned if I here narrate one of my own true dreams. Many years ago I dreamed that a great *Paramhansa Parivrājaka Sannyāsin* had come to my home and begged my mother to allow me to be his disciple. My mother looked upon it as a great honour and asked me to bathe and prepare myself according to the prescribed rules for the supreme initiation. In the ancient hall of our family temple I was duly initiated according to Śāstric rites, and I received from my *Guru* the *Mantram*, which he repeated thrice, secretly, in my ear. On waking in the morning the whole scene was still vividly present in my mind but to my intense mortification I had forgotten the *Mantram*, which I had been instructed to repeat several times a day. However, I noted the dream in my diary. The next year on exactly the same date I dreamed the same dream over again, and again forgot the *Mantram* on awaking. Comparing this dream with the one of the previous year recorded in my diary I found it to coincide in every detail. A year later on the same date I dreamed that the same *Sannyāsin* appeared and said, 'To-morrow at four o'clock in the afternoon a young man will come to you. Will you go with him wherever he takes you?' The next day I stayed at home and precisely at four o'clock a stranger was announced who wish-

ed to see me. It was a young man whom I had never seen before, he asked me if I would go with him to see a great *Sannyāsin* and upon my readily consenting he took me to the *Āsrama* of a great *Paramhansa Sannyāsin* whom I immediately recognised as the one I had seen three times in dream. He greeted me smilingly saying 'You have come at last. I have been waiting so long for you!'

And there in the quiet *Āsrama* while the weird shadows of the mango grove were deepening in the evening twilight and the music from the distant Temple of the Mother came floating faintly on the still air the Guru, in tones of surpassing tenderness, said 'My child, the Order welcomes you. From now you are a *Sannyāsin*. To be a *Sannyāsin* one thing is needful - Renunciation.'

And the voice called forth an echo from within my soul - the renunciation of Life's dream for embracing its Reality is the purpose of our existence.

Such were the words of the Acharya, 'Sri Ānanda, Śishya of Bhagavān Śrī Guru Paramhansa Parivrajaka Āchārya Svāmī Sivanārāyan, to the children of Uttar-Kuruvarsha, the aurora-crowned land of Freedom and Peace on Ārya Metaphysics setting forth the teachings of the Rishis and the Darsanikas and the *Sannyāsins* of Brahmarshadesa, the home of Wisdom and Righteousness, watered by the holy streams of the Sapta-Sindhavas and the Gāṅgā, and having for their aim the interpretation of Ātman, the True, the Real, for man's attainment of perfection - wherein this is the Sixth Lesson entitled

"Dreams and Beyond"

Srirastu
Kalyanam bhuyāt

APPENDIX.

I.

THE MEANING OF THE WORD 'ĀTMAN'.

The Sanskrit word 'Ātman' has been translated into English in want of a better term by the word 'Self' (with a capital 'S'). Neither the metaphysical idea of the Ātman nor any speculation on its nature can be traced in the philosophy of the Greeks or in the writings of mediæval or modern European philosophers. It would be incorrect to translate the word 'Ātman' in the sense of 'self' in the Greek phrase 'Know thyself', for the Greek idea of 'self' is quite different from the Upanishadic conception of 'Ātman'. Ātman is neither 'mind' nor 'spirit' nor 'soul' nor 'God', as these words are understood by theological and philosophical students, nor is it synonymous with 'I' or 'ego'. All these 'mind', 'spirit', 'soul', 'God', and 'ego' — are mere phenomenal modifications or illusory reflections, conceptual monads of the Ātman. In other words all these are terms having a backward reference or regressive relation to the limited individual ego which we assume to lurk at the back of all our efforts, sufferings, thoughts and perceptions. The realities conveyed by these terms are not realities in the same sense as Ātman is Reality, but if they at all possess any reality it is because the Ātman is the only Real. If our idea of a personal God as the Creator of Nature, having all-embracing relations with mankind, is real, it is because the Ātman is real. But if these, which are dependent for their reality on the Ātman, prove on analysis to be unreal the Ātman is not for that reason unreal, because the Ātman depends for its existence as well as for its proof on itself, whereas God, Nature and egos do not depend for their proof on themselves but on Ātman. The Ātman, being independent and self-conscious, exists for all eternity. This fact — viz. that It is the True One, the Real One, the Existent without a second, the Conscious One, having nothing but Itself to be conscious of, the Limitless, the One beyond Change and Death, the Self same, the Absolute — is expressed by the single Sanskrit word *Sat*, the Existent, 'that which is'. It alone exists for ever. The assertion that anything exists is logically the assertion of the *Sat*, and the Ātman is the

Sat and all conscious, individual souls, in so far as they have real being, are in essence the *Ātman*. It is therefore quite plain that this word '*Ātman*' cannot be translated by any term drawn from the Greco Roman vocabulary of philosophy (For illustrations of the meaning of *Ātman* see the *Upanishads*) The Sanskrit for 'I' or 'ego' or the consciousness of a personal existence is '*Aham kāra*', which, as we have learnt from Kapila's philosophy, is a cosmic modification or a phenomenal emanation. Let it be noted that this idea of *Ātman* as the one conscious Impersonal Being of a Self is absent even from the philosophy of Kapila, Uluka, Gotama, Pantanjali and Jaimini. Kapila's *Purusha* is something quite different from *Ātman*.

II

THE SELF IS IMPERSONAL AWARENESS

Knowledge and ignorance are both attributes of consciousness. Reality is the knowledge-given verdict of the understanding, non Reality is the ignorance-given verdict of the understanding. Common sense, which is the basis of the transactions of everyday life is something quite different from either knowledge or ignorance. Let us first make clear the point that ignorance is a property of and has its root in consciousness, for although consciousness must be assumed to be all knowing there are many things which the subject of knowing does not know. It seems that man cannot step out of the boundary of himself. No one has ever gone beyond the bounds of our planet — beyond the two Poles — and no one has ever gone out of his own feelings, his own subjectivity. No one remembers the experiences of the period of life within the mother's womb, and no one can exactly measure the experience of death. Now this non knowledge is a something which is a presentation to our consciousness. This presentation is not itself of the nature of a negation but there is a tendency within it which, by implication is constantly driving us to *infer* non existence or non reality. As this presentation of ignorance has neither any logical antecedent nor is explainable by any conceivable fact we are forced to regard it as the inseparable concomitant of consciousness.

Think of the inference because we cannot recollect pre natal experience therefore pre-natal experience is an illusion. Similarly because we cannot represent to our mind the experiences after death we therefore jump to the conclusion that there is no existence after death. Thus the popular mode of thinking associates non experience with non existence. Non existence is the consciousness

of the unconsciousness of experience By unconsciousness of experience we understand the *presentation* of the unconsciousness of experience before consciousness

On the other hand the nature of consciousness is to apprehend experience, consciousness would be no consciousness were it to lose its power of apprehension But what does it apprehend? You will say that it apprehends presentation But what is presentation? Is presentation an object or an experience? It cannot be an object because an object is diametrically opposed to consciousness, an object is material whereas consciousness is psychical, an object is in space whereas consciousness is non spatial, moreover the very fundamental nature of consciousness is that it cannot apprehend anything which is not transformed and translated into its own substance viz experience Hence by 'presentation' we have to understand 'conscionable experience' This sounds like 'consciousness apprehends consciousness' but that is not true Let us say that the 'other' which consciousness apprehends is the contribution of memory, impression and life

There is another fact to be noticed here It is not true that there is a subject of cognition at the back of consciousness It is not 'I know that I know this', rather is it that consciousness apprehends 'I feel this' Consciousness therefore is non personal awareness behind the sense of personality It is in a sense the creator of the 'I', in a sense it is also the destroyer of egoism and yet we cannot in any way attribute to this non personal awareness any agency, whether of creation or destruction, for then consciousness would be related to personality It is a matter of common experience that in deep, dreamless sleep the 'I' does not make its experience felt, does not communicate its existence to consciousness and yet in spite of the absence of experience we cannot deny the existence of the non personal consciousness The existence of the Self during deep sleep is inferred on waking on the ground of our having had a happy sleep In that state the Self, or the non personal awareness, remains, separated from the personal ego, for the personal ego is the sense of life, of memory and of impression, whereas the non personal awareness is the fundamental apprehension Here we catch a glimpse of the character of this non personal awareness or consciousness in general Its true nature and only function is the awareness of itself As reality or existence in the absolute sense is never divorced from perpetual direct experience the non personal awareness, or consciousness, or *Ātman*, is in the highest sense to be regarded as the only existence or reality, but the 'other', the presentation, the individual ego which appears and disappears and fails to report its existence to consciousness, is in the absolute sense a negation Thus the presentation of unconsciousness before consciousness is identical with

what is called 'I' or 'ego'. Compared to the reality of the *Ātman*, or non personal awareness, the 'I', as the substrate of memory, impression and life, is the object denoted by the expression 'the representation of negation'. We have an instinct that the representative image is unreal in comparison to the presentative impression, but herein also lurks a fallacy. The presentative impression, whether ocular or auditory or tactual, is also from the point of view of awareness a representative image. If we are to be consistent with that instinct presentative impressions become as unreal as representative images. The great differentiator between representative image and presentative impression is time sense. It is our time sense that tells us that one idea is a past memory while another is a sense impression. This time sense is the *Samsāra* of Vedānta. The function of the time sense is to veil the non personal awareness and to represent the worth of life as on a par with the worth of the absolute *Ātman*. It is quite true that the time sense succeeds for a time in passing off the unreal as the real in the court of consciousness, but the life of shadows is mercilessly cut short by the onrush of light. And thus in deep sleep the unrelated non personal Self for the first time makes itself felt, and then in the higher intuition of Yoga its transcendental nature becomes thoroughly realised. In *Nirvikalpa Samādhi*, while meditating on the great Vedic teaching *tattvam asi* — 'Thou art That' — the non personal awareness for ever comes into its own.

- 1 Ego is imaged on *Ātman*
- 2 Egos are imaginary
- 3 *Ātman* is impersonal awareness, of which no judgment based on mathematical notions can be validly predicated
- 4 *Ātman* is the centre of reference for each ego, the consciousness of the central *Ātman* contradicts the notion of a plurality of egos
- 5 Perceptual intuition is intuition of the Absolute and is instantaneous
- 6 Judgments founded on this perceptual intuition are propositions about time values and space values. These have no absolute existential value
- 7 The judgment of difference, of plurality and of manifoldness presupposes the consciousness of homogeneity, of unitariness and of noumenal Self — the *Ātman*
- 8 In the essential foundational nature of reality there cannot be any differentiation or diversity. Neither can 'difference' or 'diversity' be an attribute or property of the foundational reality, for we have to assume that 'difference' or 'diversity'

possesses 'difference' or 'divergence' i.e. an original 'difference' is 'different' from the foundational essential reality. If it were not so there would be no distinction between the foundational reality and its attribute — the so called difference. Thus we have to ask of what this foundational reality is a difference and so on *ad infinitum*. This kind of argument would lead us to define the foundational reality by its attribute the difference, and the difference by the foundational reality — which is absurd. We therefore come to the conclusion that perception is cognition of the Unitary Being.

- 9 In an ordinary observation such as 'this is a book', 'this is a horse' etc. that which constitutes the ground of perception is not the 'book' or the 'horse' but the 'this'. It is the felt, *conscienced* Being — the common underlying essence — that is perceived.
- 10 This *Anubhūti*, or consciousness of being, persists as a common factor through all cognitive acts, but from the side of consciousness the 'book' or 'horse' does not persist. Therefore the permanent Being — not the impermanent presentation — is real.
- 11 The cognition of one presentation is distinguished by the cognition of another presentation. 'Book' is distinguished from 'horse' but the 'being' behind the apprehension of both is indistinguishable from either. The presentations which are distinguished from each other have no continuous existence and are therefore unreal — while the non-distinguished 'being' of perceptual cognition is continuous and therefore real.
- 12 This non distinguished 'being' of perceptual cognition is not an object of consciousness but is the very 'being' of consciousness itself and is self-demonstrated. It would not be consciousness if it were capable of being proved by anything else. The existence of consciousness cannot be proved by another consciousness, for then we should require another consciousness to prove the latter and so on *ad infinitum*.
- 13 This consciousness, in the language of Śrī Sankara is *Satyamprakāśa* i.e. self-shining, is its own proof, exists upon itself. It does not depend for the continuance of its existence upon states of mind or states of matter. If it does then we have to ask upon what the mind or matter depends and so on *ad infinitum*.
- 14 The empirical world depends for its life upon consciousness, the world is inferred from perception, but consciousness is not inferred from the world. Its independence is clearly shown from its capacity to reveal the world.

- 15 This non personal awareness is eternally existing and is not liable to the law of change for its previous non existence is unimaginable as its posterior non existence is inconceivable In other words no form or category of conception or imagination can be attributed to consciousness Hence it is informal Its Being is its form It cannot think of its being as non being If it does it cannot think of its being as being
- 16 Neither can its non existence be inferred from anything else for it is not something which can be made the object of any thing else Knowledge cannot pronounce any judgment upon consciousness for it is not an object of knowledge Knowledge cannot say 'this is consciousness' for what is the meaning of 'this' Therefore knowledge, as it cannot make 'consciousness an object cannot either say 'consciousness did not exist
- 17 Consciousness is underived and therefore has none of the qualities of derived things It has no beginning and no end Because of its beginningless nature it does not admit of any plurality within itself, for things which are many have a beginning Therefore things with a beginning cannot eternally be in substantial relation with a thing having no beginning 'Beginninglessness' is contradictory to 'beginningness' Consciousness therefore is essentially consciousness and is incapable of being divided into many
- 18 Consciousness is not a substance No Knower or Cogniser as a separate entity lurks at the back of consciousness, as is popularly supposed The subject of cognition is only an appearance — filled through and through with the reflection of consciousness Wherever there is non sentience there is a want of apperception of Self Now consciousness is not non sentient therefore there is no want of apperception of Self in consciousness In other words consciousness is identical with Self The Self is not distinct from consciousness nor is consciousness an attribute of Self By Self is here meant the Ātman, not the ego What is called the 'consciousness of personality' is a false identification of the Self with temperament, idiosyncrasies, opinions, bodily qualities, such as that of being a man or a woman, or of belonging to a race etc The 'ego' is an object of consciousness outside consciousness and not identical with the Self Moreover the ego does not persist in dreamless sleep or swoon while the Self or Ātman does The ego consciousness is not final but only points to the Ultimate Bliss of Self-consciousness The Self is Consciousness and Consciousness is the Self

III

SCIENTIFIC NOTIONS OF THE ĀRYAS

Glances of the knowledge of the physical sciences which the ancient Aryas of India possessed may be gathered from texts scattered over a vast body of literature. Only a few can here be quoted as specimens.

Astronomy (The size of the stars)

The stars are really very large and only appear small — like lamps — on account of their distance'

Mahābhārata III 42 84

• Solar spot

'That flowed forth and went toward the sun, and that forms what we call the black light' of the sun'

Chhând Up III 8 8

'And that forms what seems to stir (as sun-spot) in the centre of the sun'

Chhând Up III 5 3

• The sun does not move

'Yonder the sun neither rises nor sets at any time. If this is not true, ye Devas, may I lose Brahman. To him who knows the secret lessons of the Vedn the sun indeed does not rise and does not set'

Chhând Up III 11 2 8

'Neither does the sun rise nor does it set'

Āitareya Brāhmana III 44

Gravitation

Things fall to the earth not because they are heavy — but because the earth exerts attraction on them'

Bhāskara and Āryabhatta

Physiology (Circulation of the blood)

'The veins convey all over the body the food essences starting from the heart.'

Mahābhārata XII 185 15.

Bacteriology (The existence of microbes)

'There are minute creatures whose existence can be argued from inference — so small that an eyelid's fall would be the death of a number of them'

Mahābhārata XII 15 26

Eyeglasses were also known

'Just as very small letters in a book appear larger when seen through a 'false eye' (eyeglass, in Sanskrit *Upanetra*) and as one can see one's face (which by itself cannot be seen) in a mirror, so the Supreme Ātman, though subtle and imperceptible, appears great (when seen) through the understanding and can be perceived'

Mahābhārata Sānkhya Ch 202, last *Śloka*

The Vaisheshika system of philosophy should be studied along with the Positive Sciences of the Ancient Hindus. As it is impossible

to give here a full account of the physical and chemical theories treated therein I refer the student to the following authorities

For Mathematics see
Vijaganita by Bhāskarāchārya
Līlāvati " "
Ganitadhyāya " Brahmagupta
Kuttakadhyāya " "

For Astronomy see
Siddhānta Siromani " Bhāskarāchārya
Brahma Siddhānta " Brahmagupta
Surya Siddhānta with Ranganāth's Exposition
The mathematical works of Aryabhata

For a history of Hindu Mathematics see Colebrooke's Essays
" " " " Chemistry see Prof P C Ray's 'Hindu Chemistry' (2 vols)

The best work on Hindu Science is 'The Positive Sciences of the Ancient Hindus' by Principal Brajendranāth Seal

For the Ionic Theory of Atoms see
Tattvārthādhyāyama by Umāsvatī
" 'Hindu Realism' " J C Chattopādhyāya
" *Tarkakaumudī* " "
" *Vaiśeṣika Darsana* " Rishi Uluka
" *Upaskāra* " Sankara Misra
" *Sarradarsana Samgraha* " Madhava Āchārya
For Hindu Methodology of Science see *Siddhānta Muktaṛah* with } " Visvanāth Panchanan
Bhāṣaparichchhedā } "
" *Tarkabhāṣa* " Kesava Misra
" *Nyāyartikā* " Uddyotakara
" *Nyāya Sūtra* " Gotama Rishi
" *Nyāya Bhāṣya* " Vātsyāyana
" *Saptapadārthi* " Sivaditya

Students who prefer to read English may be recommended the excellent English works of MM Ganganātha Jhā, M A, D Litt (Indian Thought Series) such as

The Nyāya Sūtras of Gaṅgama,
The Prabhākara School of Purva Mīmāṃsā,
Slokavārtika (for the eternality of words Sūtras VI-XXIII)
The Khandanakhandakhādyā of Śrī-Harsa, etc and
Rāmanujāchārya's Śrī Bhāṣya translated by M Rāṅgāchārya
M A
Yoga System of Patanjali by J H Woods,
Do by Rūma Prasad, M A (Sacred Books
of the Hindus)

Vaishesika Sutras of Kanūda by N L Sinha (Sacred Books of the Hindus)

The germ of the Sāmkhya system may be traced in the following Upanishads

Chhāndogya	Upanishad
Svetāsvatara	"
Maitrāyaṇi	"
Nṛsiṃhatāpaniya	"
Garbha	"
Chulika	"

In Bhagavat Gītā we find an interfusion of Yoga, Sāmkhya, Theism and Monism

For Sāmkhya philosophy see

Tattwasamāsa with Narendrar's Commentary,

Sāmkhya Sūtram with Aniruddha's Vṛtti, Bhāṣya of Vijnāna Bhikṣu and Vṛttisāra of Mahādeva Vedāntin Ed and transl by N L Sinha (Sacred Books of the Hindus),

Sāmkhya Kārikā of Iśvarakṛiṣṇa with Vachaspati's Tattwakāumudī This work was translated into Chinese by Paramārtha in the year 500 A D and is the oldest of all Sāmkhya works

For the study of post-Sāṅkara Vedānta

Naishikarmyasiddhi by Suresvarāchārya (ed Col G A Jacob),

Tattwapradīpikā (Chitsukhi) ed P Kāśināth Sāstri,

Swarājyasiddhi, ed Swami Vāskarānanda (Benaras),

Advaitya Siddhi by Madhusudhan (ed Anantakṛiṣṇa, Bombay),

Advaitaratnarakṣhanam by Madhusudhan,

and for English handbooks on the same subject see

Brahmadarsanam by Sri Ānanda Āchārya,

The Samkhya do

The latest development of Vedānta is embodied in The Panchadasi by Madhava (14th Century) English translation by Sri Ānanda Āchārya (in the press) See also Vedāntasāra by Sadānanda

IV

ULUKA'S DATE

Rishi Uluka's name is mentioned in the Mahābhārata (Sānti parva Ch 47) The Līnga Purāṇa (Ch 24) says that Uluka and Akṣapāda studied under Soma Sarma Uluka must have lived prior to the Buddha (557 B C) In support of this it may be pointed out that there is no pronounced attempt in the Vaishesika Sūtras to discuss or refute the doctrines of the Buddhists All that has the semblance of Buddhist thought in his writings is

either the echo of Upanishadic teachings or conjecture on the part of his commentators. There is practically no trace of Rishi Bādarāyaṇ's writings in the *Vaiśeṣika Sūtras*. There is also reason to suppose that the *Vaiśeṣika* was composed in the latter part of the same century in which Gotama published his *Nyāya*, for in some respects Ulūka's book is an improvement on Gotama's. From such internal evidence we conclude that Ulūka flourished at least a thousand years before the Christian era. There is also external evidence to show that the *Vaiśeṣika* was acknowledged as a great school of philosophy during the time of Kaṁishka 85 A D. This however conflicts with the Jaina tradition that Kanāda was a pupil of Rohagupta, who lived about 71 A D. We venture to think that this Kanāda is not identical with Ulūka, but was a believer in Kanāda's teaching who called himself a Kanāda. Mahāvira, the founder of the Jaina school (599—527 B C) adopted and incorporated into his *Kriyavāda* doctrine the *Nyāya Vaiśeṣika* theory of the 'agency' of the individual soul. This shows that Mahāvira was well acquainted with the teachings of Gotama and Ulūka both of whom therefore must have preceded him. Nāgārjuna, who lived either in the first century of the Christian era or in the preceding century, enumerates eight schools of philosophy of which *Vaiśeṣika* is the third. All these records tend to show that Ulūka's or Kanāda's date must be placed between 1000 and 600 B C if not earlier.

V

PADĀRTHAS

According to Ulūka there are six positive Padārthas

- I Substance
- II. Quality
- III Action
- IV Generality
- V Particularity
- VI Intimate Relation

Some add 'Negation' as the seventh Padārtha

According to Gotama there are sixteen Padārthas

Compare the above with Kant's Categories

- I Quantity (a) Unity (b) Multiplicity (c) Totality
- II Quality (a) Reality (b) Negation (c) Limitation
- III Relation (a) Inherence and Subsistence (b) Causality and Dependence (c) Community
- IV Modality (a) Possibility (Impossibility) (b) Existence (Non existence) (c) Necessity (Accident)

to Nyāya-Vaiśeṣika philosophy there are nine substances or *Dravyas*:

1. Four atoms: (1) Kṣiti (2) Ap (3) Tej (4) Marut
5. Ether
6. Time
7. Space
8. Soul (Finite soul and Infinite Soul or God)
9. Mind.

The Jains count only six *Dravyas*: (1) Soul (2) Moral merit (3) Moral demerit (4) Matter (5) Time (6) Space.

II. *Quality*:

There are twenty-four qualities:

- | | | |
|----------------|-------------------------------------|------------------------|
| 1. Colour | 9. Disjunction | 17. Pleasure |
| 2. Taste | 10. Priority | 18. Pain. |
| 3. Odour | 11. Posteriority | 19. Desire |
| 4. Touch | 12. Gravity | 20. Aversion |
| 5. Number | 13. Fluidity | 21. Effort or Volition |
| 6. Dimension | 14. Viscidity | 22. Merit |
| 7. Severality | 15. Sound | 23. Demerit |
| 8. Conjunction | 16. Intellect or Under-
standing | 24. Faculty. |

III. *Action*:

There are various kinds of action:

- Rectilinear
- Curvilinear
- Telekinetic
- Parakinetic
- Movement caused by volition
- Movement of a falling body.

IV. *Generality*:

Generality is of two kinds:

- (a) extensive general notion.
- (b) non-extensive general notion.

V. *Particularity*:

Special qualities of the substances are innumerable.

VI. *Intimate Relation*:

Intimate Relation is only one.

VI THE RISHIS

Who are the Rishis? A Rishi is he who sees or sees intuitively the True, the Beautiful and the Good. Thus does the Veda speak of the Rishi:

'They saw the rhythm God — the self born — revealed Himself unto them when they were in deep meditation and thus they became seers of Truth'

'The poet longing to be blessed with the sight of the Invisible approaches in a tuneful mood which afterwards pours out spontaneously in the music of words. These are the hymns of the Vedas, by which the Rishis, the old and the new, worshipped God who brought them all the bright blessings of the universe

'I have seen, through devotion and meditation, O All pervading King, that which after it was heard in the beginning Thou gavest to the poets — wisdom, insight into the Logos. And I have seen the world — beyond created by sages through sacrifice'

'The splendour of the Rishis resembles the glory of the morning sun, their grandeur is profound as the ocean, their power is like that of the tempest. Through the aspiration of their soul they seek to approach the root of this Tree of Mystery and to lift the veil, woven by Death, from the face of the creation in tears

Thus did Rishi Visvāmitra pray to Indra

'May I be thine elect shepherd of mankind, may I be the King of Thy race, bless me with the Rishi's vision of the Unseen, suffer me to partake of the deathless draught, bestow upon me the treasures of heaven'

VII THEORY OF OPPOSITE POLARITY OF ATOMS

The theory of atomic attraction and repulsion formulated by Umasvati (250 B C) is exceedingly interesting. He raises the question how does one atom attract another? Does one atom attract another simply because the one stands very near the other? Or is there something else at work?

To this it is replied that atoms of opposite polarity attract each other — an atom of positive polarity attracts an atom of negative polarity. But this attraction must be exerted mutually and with sufficient force, there cannot be any effect if atoms of the same polarity attract each other with equal force. If the positive atom

A attracts the positive atom B with a force twice as great as that which B exerts upon A an effect will be produced in spite of the sameness of polarity

This theory suggests that the normal cause of atomic action is qualitative i.e. due to 'moisturelessness' and 'adhesiveness', positive and negative, but such qualitative action is insufficient in the case of atoms of similar quality unless we also admit the entrance of a quantum. Hence we must suppose that an aggregate may be produced by the combination of atoms of similar quality but of dissimilar force. The *Sutra dvaydhikadigunānamtu* is explained thus: there can arise unification of similar atoms provided the one possesses twice as much quantity as the other, thus an adhesive atom of the positive kind may unite with another of the same kind provided the one contains twice as much adhesiveness as the other. This passage may mean that double adhesiveness implies two lines of force, graphically expressed thus < — o < >

See Umāsvatī Chap V Sutra 32-35 Tattvārthadhigama

For a discussion on the relation of heat to atoms see

Bhāṣāparichchheda 104,

Śaṅkara Mīśra on Vaiśeṣika Sūtra Ch VII Loe 1 Su 6

Tarkasamgraha XXIII

VIII

NUMBER OF SANSKRIT ROOTS

At first sight it may appear that there is no end of words, of roots, suffixes and prefixes. Ancient Sanskrit grammarians before Pāṇini (ca. 500 B.C.) studied words in relation to their roots which they called *Dhātus*. By *Dhātu* is meant any primordial constituent substance, whether of words or rocks or living organisms.

These early grammarians by a process which was synthetic as well as analytic, not unlike that of chemistry, discovered about three thousand primary radicals. Other philologists have derived some of these roots from simpler roots and reduced their number to about 2490. A later authority numbers them at 1754 while modern philologists reduce them to 800 roots expressing 121 concepts.

IX. COLOUR OF SOUND.

There appears to be a relation between the sounds of syllables and the colours of the rainbow. It is very probable that when we think in sentences the subconscious mind transmutes them into optical chromatic patches derived from the sense of sight. Or it may be that each sound of a syllable evolves within the subconscious mind a particular colour. Whatever may be the inner process it is a matter of experience that syllables, words and sentences do bring into our mind colour associations or colour memories. We find a record of the colour of the letters of the alphabet (their sounds) in Tantra. They are as follows

Colour	Letter
Colour of Conch shell	a
" " ivory white	k-h
" flowers:	
" <i>Champak</i> (golden-yellow)	u
" <i>Kunda</i> (milk-white)	ū
" <i>Ranjini</i>	e
" <i>Sugandha</i>	i
" a halo, red	ś
" lightning:	
" blood red	r (or ṛ)
" red	ṛh
" "	dh
" "	h
" "	h (visarga)
" "	ū
" "	d
" "	ph
" "	r
" (sheet lightning)	o
" "	au
" yellow	lri
" "	c-h
" "	t-h
" "	ḍ
" "	n
" "	t
" "	m or ṁ (anusvara)
" "	d-h
" "	l
" "	v
" pale	i
" "	r (or ṛ)

Colour	Letter
Colour of lightning, million flashes of	t
• • • • •	n
• • • • •	s
• • the sun:	
early morning	b-h
• • • • •	m
• • first rays before rising of	g
• • • • •	gh
• • • • •	th
• • the moon:	
autumn	a
•	k
•	j
•	p
•	b
•	ks
• • full	lt
• • million moons	ai
• • red	g
No colour given	n
• • •	c

a	is	white
e	.	red
i	.	gamboge
o	.	black
u	.	purple
y	.	a dingier colour

Λ

SYMPHONIC RAYS

What is the relation between sound and light? Science does not say that light has any sound or that sound may be changed into light. Recently however spoken words and musical phrases and even songs have been actually photographed by means of the phonodisk. Such experiments seem to show that vowels and consonants when uttered give rise to the same number of vibrations in ether as do the colours of the rainbow. This however is only a conjecture, unsupported by any actual experiment. It is very likely that the Vedic Rishis thought that there exists an inexplicable relation between the seven fundamental tones of the musical scale and the seven colours of the solar ray and that the sun is the primal source of both light and sound. Thus sings Rishi Dirghatamasa

'The seven who reign above this seven wheeled car are the seven horses who bear it along. In it sit together the seven sisters, in it dwell the seven cows' Rig Veda II 3 14³

This text sounds rather mysterious. It may be explained as follows: the 'seven wheeled car' is the sun, the 'seven horses' are the seven colours of the rainbow, the 'seven sisters' are the seven rays representing lines of force, the 'seven cows' are the seven fundamental tones of music. Hence the Rishi implies that the lines of force emanating from the sun develop the seven colours and the seven tones.

Supposing that the solar ray possesses mechanical properties it is not unlikely that it may give rise to such vibration as to produce in us the musical sensation. There are many other passages in the Veda illustrative of the same fact. For instance

That which is Vak (Word) is that Sun. The Sun bears the Word in his mind Rig Veda 8 8 35²

That is the ahode of the Sun, containing that wherewith the rays fabricate

For Him is this flute sounded He is composed of tones'
Rig Veda X 11 135

'Upon the seven syllabled Brāhman is the sun seated'
Brāhmana

To our common place way of thinking this theory may sound too poetical to be scientific. In this connection I may mention a curious fact. While on a visit to the famous Temple of the Sun at Kanārak I was told that on the top of the temple tower there had been in former days a musical instrument which produced most wonderful music early in the morning as soon as the first rays of the sun impinged upon it. At noon the music was quite different and of a higher pitch while in the evening the tones were soft and tender. This instrument was taken away by Kalāpāhar, the Mahommedan general, who also disfigured a vast Zodiacal circle carved in stone belonging to the same temple.

This whole story may be an ancient solar allegory and we had better interpret it in the sense in which Kahir understands the rhythm of the universe as 'Love's unceasing melody'. 'Held by the cords of love, he sings, 'the swing of the Ocean of Joy sways to and fro and mighty melody breaks forth in song. And again — 'the hymn rising from the heart of Creation which the universe sings in worship day and night'.

I merely record this, though a fear lurks in my subconscious mind that if there is any truth behind the story some future scientist may be tempted to construct a sort of solar organ or heliophone, thereby grievously adding to the annoyance of our already 'phone' vexed world.

XI

THE UNIVERSAL

For a definition of *Dratya* or substance see Patanjali's Vyākaraṇa Mahabhāṣya Vol II pp 200, 356, 366.

For a discussion on *Dratya* see Vyāsa's Bhāṣya on Patanjali's Yoga Sutra III, 14 and 44, and Vāchaspati's gloss on them.

For Uluka's view on *Dratya* see Vaiśeṣika Darsana I, 1, 15, and on Sāmānya (genus) see Vai Dar II 2, and Sankara Misra's Upaskāra.

For Kapila's view on Sāmānya see Sāṃkhya Sutra V 91—98.

For the opinion of the Nyāya school see Bhāṣa Parichchheda and Siddhānta Muktāvali on Sāmānya.

For Śrī Sankara Āchārya's elaborate discussion on Akṛiti, (*Eidos*) see his Sāṃrak Bhāṣya on Brahma Sutra I 3 28.

That the *uttar-Kurus* were a heroic nation in ancient times appears from passages in the *Mahābhārata*. Arjuna, Prince of India, when on a conquering expedition was warned by the *uttar-Kurus* not to invade their country "Thou canst not, O son of Prithā, conquer our town. Retire, O fortunate man, for our land is invincible. He must be an immortal who aspires to violate our town. There is nothing here which you would wish to take away. Here dwell the *uttar-Kurus* whom no one cares to conquer, and even if you succeed in penetrating into our country you will see nothing. We are very much pleased with you, there is no need to fight, we are quite prepared to carry out your wishes. Prince Arjuna smilingly replied 'I wish to establish the suzerainty of my brother, the righteous Emperor Yudhishthir, but if these lands are not to be violated by foreign conquerors then pay just a nominal tribute to my brother'. At this the *Kurus* were greatly pleased and gave him presents of woven stuffs, precious ornaments, embroideries and rare skins". It is remarkable that the names '*Allechchha*' (barbarian) and '*Dasyu*' (robber) which were contemptuously applied to other races conquered by Arjuna were never given to the *uttar-Kurus*.

From these and other allusions in ancient Sanskrit writings it seems evident that in prehistoric times Scandinavia was inhabited by a highly gifted people who developed a great civilisation and culture. There is a notable passage in the *Mahābhārata* which shows that they were great engineers and general scientists. This passage compares the cities of the *uttar-Kurus* to *Amarāvati*, the heavenly city of Indra, Lord of Paradise. That they were a very honest people is evident from the epithet *punya* (= holy) applied to them in the passage '*uttaran va kurun punya*' ('the holy northern Kurus').

The *Rāmāyaṇa* speaks of the *uttar-Kurus* as of very happy disposition and fond of giving gifts. The independence of their women is particularly noticed by Vyāsa. There was communication between the Hindus and the *uttar-Kurus* even during the Buddhist period, for the Mahāyāna alchemist, Nāgārjuna, who lived either in the first century of the Christian era or in the preceding century, visited their land. The civilisation of the *uttar-Kurus* referred to in ancient Sanskrit works must have existed at least many thousand years ago — but of course such dates are purely hypotheticalal¹.

1) It is of interest to note that many of the names of Norwegian places, rivers, mountains, valleys etc are purely Sanskrit. E. g. 'Jotun', 'jætte' (in compounds) = giant, Skt *yatu*, Dovre, Skt *dava*, Rondana, Skt *Ranada*. These are mountain names. Rivers *Glaama* (*Gangā*), *Jomna* (*Yamuna*), *Faa* (*Payasa*), *Sōna* (*Sarna*), *Saanaa* (Skt. *Sana* *sanat*) etc.

XV

PRĀNA

The word *Prana* in the Vedas means 'the breath of life'. In RV I 66 1 it means the in breathed air. In AV II 28 3 we find *Prana* distinguished from *Apāna*. In the Ait Br III 2 *Prāna* is used in the sense of the spirit of life. In the older Upanishads however *Prana* is used in the metaphysical sense, to denote the Universal Self, the Spirit of Man (Kena I 8, Kaus II 1). *Prana* is also regarded as a substance beyond mind. Sometimes *Prāna* is identical with *āyu* (Kaus III 2). In Chh Up I 2 7 *Pranu* is spoken of as 'the foremost breath', in I 8 4 as 'the way of speech' and in I 13 2 it is made identical with speech itself. Then, in the Upanishadic way, *Prāna* is identified with the Vasus, the Rudras, the Adityas, and is even described as 'the fourth station of Brahma' (III 18 4). In V 1 1 *Prāna* is said to be 'the highest and the eldest' and in VII 26 1 *Prāna* is derived from *Ātmā*. In the Brih Up I 5 4 we read 'In *Prana* is this universe' and in I 5 10 'All that is *Prana*'s form, *Prana* itself is unknown, *Prana* by becoming all that 'remains'. In V 14 4 *Prāna* is power. In Taitt UP I 7 1 we find the division of *Prana*, *Apāna*, *Vyāna*, *Udāna*, *Samāna*. In Katha V 5 it is said 'not by *Prāna* and not by *Apāna* does ever a mortal live'. In Maitreyi Up VI 1 *Prāna* is the inner Self, in VI 5 *Prāna* is identical with fire, with the sun, and in VI, 9 with Agni and Paramātmā, the Supreme Spirit. In Manduka II 1 8 we find 'seven are the *Pranas*' and in III 1 4 'this indeed is *Prāna* which manifests in all beings'. The Nukt II 48 speaks of 'this one *Prāna* vibration', and II 26 'this *Prāna* vibration is caused by *Vasana*'. In Vedānta *Prāna* is the foremost standing and the first going life'. In the Ait Br I 17 seven *Pranas* are enumerated. In AV VI 62 1 *Prāna* is the breath of the wind, in Sat Br V 2 4 10 *Prāna* is *Vāyu* and in Tarkas X *Prāna* is the ingoing air which according to different positions obtains different names. In the Mahābhārata *Prāna* is identical with that energy which encourages all endeavours of animals (breathing beings). Śrī Sankara has said that Brahman is the *Prāna* because from Brahman all creatures have arisen and into Brahman they will return. In Tarkāmṛta *Prāna* is in the heart, *Apāna* is in the anus, *Samāna* in the navel, *Udāna* in the throat and *Vyāna* circulating over the whole body. In Yogārṇava *Prāna* has the colour of the Indra blue of the sky. In Sāmkhyakārikā XXIX *Prāna* is the common faculty of all the sense organs and its function is the upholding of life. In the Brahma Sutra *Prāna* is described as being born from Brahman and Śrī Sankara has supported the view that *Prāna* is a derived

entity and also that the number of *Prānas* is seven. *Prāna* is limited, because it enters into the body and again leaves it at death. It is also subtle for no one can see it when it leaves the body. There is a permanent relation between *Prāna* and the ego, for the ego always follows *Prāna* and when the ego endeavours to leave the body *Prāna*, together with all the minor *Prānas*, follows the ego. According to Susruta 'the Self horn One itself is *Prāna*. This they call the birth and death of creatures. *Prāna* itself is unmanifested but its effects are visible. It moves and works quickly in the body'. Susruta has accepted the five-fold division of *Prāna*. The place of *Prāna* is the mouth, it helps to swallow food and maintain life. Susruta has also given the physiological functions of the *Vāyus*. In the Vedāntasāra the physiological functions and positions of the five *Vāyus* are defined. Sāṃkhya philosophers recognise five sub *Vāyus* in addition to the five main *Vāyus* their physiological functions are of minor importance.

From the foregoing it will be seen that Hindu philosophers have considered *Prāna* from the metaphysical, the cosmic, the natural, the physiological and the biological standpoint. *Prāna* appears to them as that mysterious entity which is always eluding our grasp and yet is the source of all life, all energy, all bliss. Thus in the Yoga Sāstra a most elaborate system has been devised for controlling the breath with a view to acquire superhuman and miraculous powers. In fact *Prāṇāyāma*, breath control, may be regarded as the foundation of all branches of Yoga.

Philologically *Prāna* is derived from a very ancient Indo Aryan root, *an*, to breathe. Cf. Old Pers *an*, to breathe. Grk *ἀνεμος*, breath, wind, Lat *anima*, Goth *us anan*, to breathe out, expire, Icel *anda*, Scand *aand*, *and*, Low Scotch *aynd*.

This *an* we find in the ancient Babylonian deity Ana (= sky, the life of the sky) the God and creator of the visible universe invoked in the oldest magical texts, in the Semitic Anu, and in the Vedic Anumatī (= probably 'life mind'), the goddess of love and the protectress of children AV 7 20, RV X 59.



(1)

astional causes

(1) non-dutifulness (3) unwisdom

Th (D) the habit of thought

site of what it is

es)

1

2

3

4

5

6

7

8

28) Limitations of the understanding

Obstacles to success

Impediments to contentment

at darkness (5) Blnd great darkness *

atred

Fear

entity and also that the number of *Prānas* is seven. *Prāna* is limited, because it enters into the body and again leaves it at death. It is also subtle for no one can see it when it leaves the body. There is a permanent relation between *Prāna* and the ego, for the ego always follows *Prāna* and when the ego endeavours to leave the body *Prāna*, together with all the minor *Prānas*, follows the ego. According to Susruta 'the Self born One itself is *Prāna*. This they call the birth and death of creatures. *Prāna* itself is unmanifested but its effects are visible. It moves and works quickly in the body'. Susruta has accepted the five-fold division of *Prāna*. The place of *Prāna* is the mouth, it helps to swallow food and maintain life. Susruta has also given the physiological functions of the *Vāyus*. In the Vedāntasāra the physiological functions and positions of the five *Vāyus* are defined. Sāṃkhya philosophers recognise five sub *Vāyus* in addition to the five main *Vāyus*, their physiological functions are of minor importance.

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GLOSSARY OF SANSKRIT TERMS.

Abhāsa Chaitanya	Empirical or perceptive intellect
Abhīmān	Imaginary conception of the Self
Achārāṅga Sutra	A Jaina work
Āchārya	Teacher, spiritual guide.
Ādhāra Chakram	see Chakram
, Padma	" "
Adharma-	Opposed to the law of cosmos and spirit.
Adhipati	Determinant
Adhvāra-	Sacrifice
Adhyāsa	Supposition
Adhyavasāya	Determination of a thing through the knowledge of its true character by the intellect
Aditi	A Vedic deity Personification of Eternity as also of Universal Nature. 'Aditi is whatever has been born, Aditi is whatever shall be born' R. V
Adrista-	The resultant product of a man's good and bad deeds.
Advaita Vedānta	The philosophy of spiritual monism
Agni	A Vedic deity 'Agni is the light of heaven', 'Agni sees all things', 'Agni is the lord of the house', 'Agni is the guest in every house', 'Agni protects his worshippers with a hundred iron walls' These passages from the Rig Veda will make clear the meaning of Agni as a god
hotra-	Offering to Agni
stoma	Brause of Agni
śrābhī	After the death of Malhar Rao Holkar 1767 'his son's widow, Ahalyā Bāi, carried on the administration of Indore with an ability and benevolence towards her subjects which have made her name a household word among all Hindus to the present day'

Aham	I
Abamkāra	The 'I' making faculty
Āhavanīya	In Vedic ritual <i>Āhavanīya</i> is the holy fire gathered from the ever burning fire on the altar and prepared for offering sacrifice. It is placed on an altar situated in the East.
Aisvaryā.	Supernormal powers acquired through the practice of Yoga.
Ajapā	The automatic repetition of the breath
Ajānadeva	A god by birth, not one who has become a god by Karma.
Ājñā chakram	See 'Chakram'
Ajnāna.	Ignorance of both the Self and Nature.
Ajñānikavādin	A follower of one of the agnostic schools mentioned in Jaina works.
Ajñānvāda.	The philosophy of agnosticism
Ākāśa.	Ether
Ākṛti	Species.
Akṛyāvāda	The philosophy of a pragmatism
Amsa	In the Rig Veda <i>Amsa</i> is one of the <i>Ādityas</i> . The name 'Amsa' as well as that of 'Bhaga' implies 'share'
Amvriṇ	A <i>Rishi</i> , father of <i>Vāk</i> , the authoress of <i>Rig Veda</i> 10 125
Anahata Chakram	See 'Chakram'
Anaisvaryā.	Lack of supernormal powers.
Ānanda.	Joy — one of the three attributes of Pure Spirit
Ānanda Tīrtha	Also called <i>Nādhava</i> , born at <i>Rajatapīṭha</i> 1119, died 1198 of the Saka era. He wrote both against the pure monism of <i>Sankara</i> and the qualified monism of <i>Ramānuja</i> . His teachings may be studied in <i>Mādhvasiddhantasāra</i> by <i>Padma nābhasuri</i> .
Anatmā } Anattā }	The teaching of the Buddha which says that an ego soul, as agent of psycho physical activities, does not exist
Angirasas	The fire-priests, versed in Atharvan lore. The <i>Atharva Veda</i> is also known by the name of <i>Atharvangirasa</i> . <i>Atharvan Angiras</i> is also the name of a teacher
Antakarana	Psychical faculty
Anubhūti	Consciousness

Anusvara	The nasal sound of the Sanskrit alphabet, symbolised by a dot over a vowel
Anvāhāryapachana	One of the sacred fires, placed in the South and used in the Anvāhārya sacrifice.
Ap-	The atom of water
Apāna	See 'Vayu'
Āpri	Hymns mentioned in the R. V. chanted prior to offering sacrifice. Nārāyaṇa fixes the number of Āpri hymns at ten, while Sayana mentions twelve
Apsaras	Mentioned in R. V. and A. V. Probably the apsaras is a water nymph of the firmament. In R. V. only one is mentioned by name — Urvāśī, who fell in love with Pururavas
Arjamaṇ	In R. V. one of the Ādityas. Aditi is there mentioned as the mother of Arjamaṇ
Arka	Fire, ray, lightning
Artha	Desire, intended goal
Arthavidyā	Science of government and the art of life
Ārya	A native of Āryavarta. The mantras of the Rig Veda were composed by Rishis belonging to the race of men who called themselves 'ārya'. According to Yaska the word 'ārya' means 'īśvaraputra'. Sāyana says 'arya' = <i>aranyā</i> , 'worthy', 'respected' (cf. Grk. <i>aristos</i> 'best') and he gives seven other meanings such as 'wise', 'respectable', 'traveller' etc. According to Mahidhar <i>arya</i> = 'lord', 'cultivator'. In Avesta <i>airya</i> = 'noble'. In R. V. the word occurs very frequently and is used in contradistinction to <i>dasyu</i> . In the P. V. too it is said that Indra gave the earth to the Āryas. Not only the ancient Hindus but also the ancient Persians, Celts, Irish and Armenians called themselves Āryas. The word <i>ari</i> meaning 'a plough' occurs in the cuneiform inscriptions and in Lat., Grk., Slav., Lith., Irish, Welsh, Cornish, Gael., Anglo-Saxon, we find the root <i>ara</i> meaning 'to plough', though <i>ara</i> in the sense of 'to plough' is not known in Sanskrit. In the Vedas and in the Avesta there is mention of a goddess of the earth and of agriculture called <i>Aramati</i> (Vedic) or <i>Aramaiti</i> (Zend). It is possible that from the worship of this goddess the land watered by the Indus was called <i>Āryavarta</i> , ancient Persia <i>Iran</i> , Ireland <i>Erin</i> , Armenia <i>Ararat</i> (= Skt. <i>ararajya</i>). It is not improbable

that the above mentioned lands were inhabited by a powerful civilised race of agriculturists and that they were conquered by a warlike people who in time became assimilated with them and took the name of Ārya much in the same way as the Norse Vikings after conquering the Angles gradually adopted the name 'English'. Where then was the home of the original Aryans? From many passages in the Vedas it is indisputable that the Vedic Aryans inhabited a land of autumn and winter with long periods of darkness relieved by the Aurora borealis (*L. sas*). The seasons spring and summer are never mentioned in the early portions of the Veda. The words only occur in the tenth Mandala which is a very late addition. We may therefore conclude that the proto Aryans dwelt in the lost North Polar continent and it is to this continent the Vedic Rishi refers when he says 'I invoke that spirit from that ancient home whom the father invoked before' (R. V. I 30. 9).

Asat

Unreal untrue

Āsavaś.

God created the stotras remembering the word āsavaś. The word is probably derived from *as* meaning to press out or distil the soma juice. Cf. *ṛśāva* — the priest who presses the soma juice.

Asoka

A Hindu king. Ascended the throne about 250 B. C. In his edicts he calls himself Piyadassi son of Bindusara and grandson of Chandragupta.

Āsrama

Hermilage school for sannyāsins in the woods.

Asnigram

God created man remembering this word

Āsuri

A philosopher, disciple of Kapila

Asvamedha

Horse sacrifice

Asvins.

In the R. V. the Asvins are described as the youngest of the gods possessing wisdom and occult powers. Their cars are honey hued and honey bearing. They dwell in the ocean of heaven. They are the children of heaven. They come from before behind below above. They rescue the lost rays of the sun.

Ātharvaveda

See Veda. This Veda contains a collection of 730 hymns consisting of about 8000 stanzas divided into 20 books. It is quite different in character from the other three Vedas. It is associated with the names of Atharvan and Angiras and Athar

vaṅgīrasah' is probably the oldest name of this Veda

Atindriya	Super-sensuous
Ātmī, Atman	Soul or Over-soul Perhaps Self or Supreme Self would be the better translation
Ātma Samyoga	The joining together of the Self with the not-Self
Avairagya	Lack of the virtue of dispassion or of non-attachment to things of sense
Avalambana	Support
Avīdya } Aniḥ } Avīśaṃbhaga	Non-knowledge
Avyakta	'God created 'other beings' remembering this word "
Avyapadesya	The 'unmanifested'
Āyurveda	Indeterminate
	The science of life One of the four Upavedas - (1) Āyurveda the science of life, medicine, (2) Dhanurveda, military science (3) Gandharvaveda, music and drama (4) Sthāpātyaśāstra, architecture and sculpture The original Āyurveda - which is a branch of the Atharvaveda - consists of eight parts - (1) Major surgery (2) Minor surgery (3) Treatment of diseases of the body (4) Demoniac possession - its treatment (5) Healing of children's diseases (6) Toxicology (7) Elixirs (8) Aphrodisiacs. The word 'Āyurveda' is applied to works on Hindu medicine by Agniveśa, Susruta, Charaka, Dhanvantari and others
Barhis.	Sacrificial grass There are some words addressed to Barhis as a deity in R. V
Bhaga	One of the Ādityas. He is the Dispenser, also the presiding deity of the forenoon Dawn is represented as the sister of Bhaga
Bhagavan	Lord
Bhāṣyaśāstra	Commentator
Bhikṣu	A mendicant, a Buddhist monk
Bhūh	"God said 'bhūh' and thus became the earth "
Bhūtakasa	The elemental ether
Bhūtātman	The elemental ego
Bhuvah	'God said bhuvah' and from this evolved the atmosphere."

Brahma.	The Creator
Brahma chaitanya	The understanding in general
Brahmaloka.	The world of Brahma
Brahman	The Absolute and Impersonal God
Brahmanaspati	In the R V Brahmanaspati is the god who is Lord of prayer. He is the supreme creator of all prayers, he utters prayers. he communicates prayers to the priests. His other name is Brihaspati the string of whose bow is Truth, whose arrow is the Good who stands on the car of Truth. He was born from the great light in the highest heaven
Brahmarshudeva	Northern India
Brihaspati	See Brahmanaspati
Buddha	Understanding
Chakram	In the Tantra the word 'chakram' is used to indicate the centres of the powers of body and mind. According to some authorities the chakras (lit. circles) are six in number - (1) Muladhara (2) Svadhisthan (3) Manipur (4) Anahata (5) Visuddha and (6) Ājña. They are situated in six different parts of the body and a knowledge of them is necessary for the understanding of the Tāntric system of Yoga. These circles - or 'lotuses' (padma) as they are sometimes called - are connected with the Kundalini which rises from the Mula dhāra to Sahasrāra in the head
Chārvāka.	A follower of the atheistic school of Brihaspati according to whose teaching neither soul nor God nor morality exists.
Chid abhasa.	Reflected intelligence.
Chinmaya bhavattva	All mind ness
Chit. }	Mind or intelligence
Chitta }	
Dahar vijñāna.	'Dahar' = fine, vijñāna' = knowledge' The word implies a mystic knowledge of the passage of the soul at death
Daivi	Divine
Dakṣha	One of the Ādityas in the R V. The sons of Dakṣha are gods. Aditi is both mother and daughter of Dakṣha
Dakṣiṇa	South
Darsana.	Philosophy

Deva } Devatā }	The bright God
Dhananjaya	See 'Vayu'
Dhanurveda.	See 'Āyurveda'
Dharma.	Law, rite religion, custom etc
Dhātā.	Creator Visvalarman is called Dhātri Dhatri and creates sun, moon, heaven, earth and air In R V he is the Ordainer of things
Dhruva	'Changeless', the name of the Pole Star
Dhvanī	Sound
Dik	The quarters of the heavens
Dmvyā	Substance
Dvaita.	'Two' or 'dual'. —
Dvaitavādin	A dualist.
Gandharva	In the R V Gandharva is a being of the high firmament the measurer of universal space He stands straight in heaven The Apsaras smile on seeing him He is the guardian of Soma and preserves the gods In the Puranas the Gandharvas are a class of heavenly singers.
Gandharvaveda.	See 'Āyurveda'
Gandha tanmātra.	The atom of smell
Gārhyaapatya	One of the sacred fire.
Grāha	Planet
Guna	A construct
Gunakṣora	Tension in the original mass of matter
Hamsa.	Inverted form of the mystic word 'So' ham' = 'That am I
Haoma	Supposed to be the same plant as the Vedic Soma, which has not yet been identified The leaves of haoma used to be crushed and the juice thus extracted was drunk by the priests In the performance of the Jyotishstoma sixteen priests were to drink of the Soma juice, but in the Ize-hne ceremony of the Parsis only one of the two officiating priests drank the juice and only in a small quantity According to the Vedic rule the juice was offered to the fire as an oblation to various deities but the Zasta — the Avestan Hotar — only shows it to the fire and then drinks it. The haoma plant is said to grow still in the mountains of N

Persia Cf 'I praise the high mountains where hath grown haoma' in the Haoma Yasht.

Hara	A name of Śiva
Hari	A name of Viṣṇu Name of a Yogi
Hathayoga	A subdivision of the Yoga system, in which postures etc are taught
Hiranyagarbha	The Eternal First Cause The R. V speaks of Hiranya garbhā as one who was in the beginning the God of all creatures, who supports heaven and the universe who endows all with life, whom the gods adore, who lives by pervading the heart of all being
Hita nadi	Nerves veins or arteries
Hotri	The priest of sacrifice
Hṛd-padma	The lotus of the heart
Indava.	'God created the Fathers remembering the word 'Indava' "
Indra	In the R. V chief of the gods. Indra's golden car is drawn by sun eyed steeds, yoked by prayer He surpasses in greatness heaven, earth and air He is the self dependent sovereign, leader of the gods and of the races of men He is young, yet ancient—he is unaging He smote Vṛtra who encompassed the waters Man's prayers increase Indra's vigour
Indriya	The senses, often used to indicate the nerve centres of the outer senses
Isti	Sacrifice, the same as Yajna
Isvara	God
Jaṁmini	Vyāsa taught the Samaveda to Jaṁmini Jaṁmini founded the Purva Mīmāṃsā school of philosophy
Janaka.	King of Videha
Jātakas.	Stories of the Buddha's birth
Jīva.	The life which lives in the body See Panchadasi Ch IV 11
Jivatman	The ego soul
Jīva bhāva	The state of the ego-life
Jīvan Yoni	The reproductive principle inherent in animal life
Jñāna	Knowledge
Jñani	A wise man
Jñata	That Subject of L ₁ ' the Knower

ayana Composed probably between 650 A D and 850 A D

Vahabbutas	<i>The great elements</i>
Mahakāsa	The great ether or space
Mahāvira	The founder of the Jaina religion Lived 599—527 B -C
Mahayana-	The High Church of Buddhism as distinguished from the Hinayana or Low Church
Mahan	The Great One
Mahat	The Great Understanding or the Substance of Intellect.
Mahodaya	The Great Uprising
Munava	Man
Manas-	Mind
Manas chakram	The mind circuit
Manipura-	<i>See Chakram</i>
Mantram	The secret syllable of meditation
Mantra sakti	The power of the mystic syllable.
Manu	The name given to fourteen progenitors of mankind and rulers of the earth each holding sway for a period of 4 320 000 years The first of the Manus sprang from the Self-existent.
Marmasthan	Sensitive spots situated in the sympathetic spinal system They are so sensitive that if any one of them be hurt life becomes extinct
Mārtandya-	In Rig Veda X 72 we read After Aditi the gods were born The gods then brought forward the sun There were eight sons of Aditi but the eighth Martandya she cast away she brought him to be born and to die
Marut	The air atom
Matrika	The matrix of the sound of syllables
Maya	Illusion In the R V the word 'Maya signifies supernatural power and is used in a good sense when applied to Varuna and Mitra but when applied to demons it is used in a bad sense By Maya Varuna stands in the air and measures the earth with the sun as with a measure R. V V 83.
Mimansa	The Purva Mimāṃsā founded by Jaimini
Mitra	A form of the sun One of the Adityas In the Veda Mitra and Varuna are always associated with each other

Karma	Action, law of duty, ritual
Karmadeva	One who by sheer virtue has attained the state of the gods
Karmāsaya	The psychic body, constituting a kind of reservoir through which filter the products of all our thoughts and deeds
Karman	Merit and demerit
Karmendriyas	The senses of action hands, feet etc.
Kinnaras	Lat. What men? — celestial choristers and musicians.
Krikara	See Vayu and Prana
Kriyavadin	A follower of the pragmatic school of philosophy
Ksan	Moment the ultimate indivisible unit of time
Kṣiti	Earth especially the earth atom
Kshetrajna	Lat. the knower of the field, the soul
Kunda	A flower of the jasmine kind
Kundalini	The Serpentine Power of Life, within the physiology of man
Kurma	See Prana'
Kuru	— The North west of India the country round about Delhi
Kusha	A kind of grass which is sacred
Linga Sarira	The subtle soul
Madhava, Śrī Ācharya	Also called Ānandatīrtha, a disciple of Achyuta preksachārya. Madhava lived during the first three quarters of the XIIIth Century and was born in the town of Rajatapatha which is probably the same as Kallianpur in South Kanara. He wrote about thirty seven treatises on Vedānta refuting the absolute monism of Sankara and the qualified monism of Rāmānuja
Madhyamika	A Buddhist school of philosophy. Its central doctrine is All is void — a form of Pyrrhonism pushed to its extreme limit. This school is associated with the name of Nāgārjuna
Mahābhārata	The great Epic of the Hindus. It contains about 220 000 lines and is divided into 18 books. Its subject is the great war between the Kauravas and the Pandavas. Krishna Dvaipayana is regarded as its author
Mañbhāṣya	A commentary by Patañjali on the Grammar of Panini written in answer to the criticism of Kāṭya

	āyane Composed probably between 650 A D and 850 A D
Mahābhūtas.	The great elements
Mahākāśa	The great ether or space.
Mahāvira	The founder of the Jaina religion Lived 599—527 B C.
Mahāyana.	The High Church of Buddhism, as distinguished from the Hīnayana or Low Church
Mahān	The Great One
Mahat	The Great Understanding or the Substance of Intellect.
Mahodaya	The Great Uprising
Mūnaya	Nan
Manas	Mind
Manas chakram	The mind circuit
Manipura.	See 'Chakram'
Mantram	The secret syllable of meditation
Mantra sakti	The power of the mystic syllable
Manu	The name given to fourteen progenitors of mankind and rulers of the earth, each holding sway for a period of 4 320,000 years. The first of the Manus sprang from the Self-existent.
Marmasthan	Sensitive spots situated in the sympathetic spinal system. They are so sensitive that if any one of them be hurt life becomes extinct
Martandya	In Rig Veda X 72 we read "After Aditi the gods were born. The gods then brought forward the sun. There were eight sons of Aditi, but the eighth, Mārtāndya, she cast away, she brought him to be born and to die."
Marut.	The air atom
Mātrika	The matrix of the sound of syllables
Maya	Illusion. In the R V the word 'Māyā' signifies supernatural power and is used in a good sense when applied to Varuna and Mitra, but when applied to demons it is used in a bad sense. "By Maya Varuna stands in the air and measures the earth with the sun as with a measure." R. V V 85.
Mīmāṃsā	The Purva Mīmāṃsā founded by Jaimini
Mitra	A form of the sun. One of the Adityas. In the Veda Mitra and Varuna are always associated with each other

Mlecchikha-	Foreigner, barbarian
Moksa	Liberation
Mulādhāra-	See 'Chakram'.
Nabhipadma	See Chakram'
Naga	See 'Vayu' and note on Prana.
Naimuttika	Contingent
Naiyayika	Logician One belonging to the school of Gautama
Nāsti	No Non existence
Nasadiya	The name of the R V Hymn X 129
Nidhana	The conclusion
Niranumana Ahamkāra	One of the five manifestations or forms of Aham-kara or egoism enumerated by the Sāṃkhya system (1) Vaikṛta (doer of good work) (2) Taijasa (doer of evil work) (3) Bhūtādi (doer of hidden work) (4) Sanumana (doer of stupid but good work) (5) Niranumana (doer of both stupid and evil work) The two last terms are not found in any other philosophical system It is probable that 'bhūtādi' refers to that form of self consciousness which acts subconsciously on the plane of instinct, subserving the preservation of the body mechanism Sanu mana may mean actions partly instinctive and partly acquired which result on the whole in the general well being of the body mechanism Ni anumana is probably that unconscious faculty or force of egoism which issues forth as a disruptive cataclysmic power and results in the bringing upon the individual of the three forms of sorrow There is a self-asserting power in the ego which says 'Evil, be thou my friend I will live and die for thee' Probably the Sūṃkhya philosopher had in his mind the idea of an 'evil double' of the ego with the power — almost — to deny itself and its universe.
Nirvāna	The word Nirvāna' occurs several times in the Bhāgavat Gita in the sense of Union with Brahmā (II 72, V 24, 25, 26) In the Dharmapadam Ch XX Nirvāna is explained as 'highest rest', 'mounting of the crest' By the Buddhist Brotherhood the word Nirvāna is understood to mean 'perfect enlightenment' The human soul in Nirvāna does not die but survives the power of Karma over the five Skandhas or faculties. "Rebirth is the sea its perpetually rising waves are the single

	births, the froth on the crest of the wave is this short lived body and the shore beyond is Nirvana'
Nirvikalpa	Called in Yoga 'seedless concentration' See Patanjali Y. S. I 50, and Tattva Vaisāradi on the same
Nivid	Special sentences or short formularies inserted in a liturgy and containing epithets or short invocations to the gods
Padartha	The meaning of a word, that which corresponds to the meaning of a word, a category, a principle.
Panini	The celebrated grammarian, author of the work called Pīṇiṃyam His work is perhaps the most original of all productions of the human mind' The work is written in 3996 sutras and arranged in eight chapters Panini was born in Salatura in Gandhara He lived probably in the sixth or the fourth century B C
Paramāṇu	Atom
Paramātman.	The Supreme Self
Parameshthin	The Supreme Being
Paramhansa	One who has attained to the state of the Self Existent One
Parivrajaka	One who has 'rounded experience'
Patanjali	The great expounder of Yoga philosophy It is not known for certain whether Patanjali the author of the Yoga Sutras is identical with Patanjali the grammarian
Pingala	The great authority on the Chhandas or Prosody of the Vedas He is supposed to have written in the 2nd Century B C.
Pitris.	The ancestors
Pitta	One of the humours of the body
Pradhana.	A name applied to Nature in the Samkhya philosophy
Pradhanvada	Samkhya doctrine of Kapila
Prajapati	The Lord of beings.
Prajña	Illumined thought
Prakṛti	Nature
Prakṛti puruṣavāda	The doctrine of soul and Nature.
Pralaya.	A dissolution of the world at the end of a Kalpa
Prana.	See Appendix Note.
Pratihara.	The name of particular syllables in the Sāman Hymns with which the Pratihatri begins to join

in the singing, generally at the beginning of the last Pada of a stanza

Pretyabhāva

After death life

Purusa

Soul In the R V we read 'Purusa is all this, both what has become and what shall be.' V 2 So too in the A V and the Upanishads Purusa is identical with the cosmic self as well as with the cosmos. The word Purusa is used both for 'man' and soul also for mankind' and 'person'. In the metaphysical sense Purusa implies the permanent soul essence in man. The root meaning of the word is either (1) *he who lies in the city of man*' or (2) *The ancient one.*' A third etymology has been suggested *he who stands in front.* Another interpretation of Purusa is *Purusa is the one for whom the greatest love is entertained - for each one loves self first and foremost.* In the Sāṃkhya philosophy Purusa is the male or, as we say now, the positive principle in Nature and Prakṛti is the female or negative principle. In the Y S 1 24 Iśvara (God) is defined as a special kind of Purusa (soul) untouched by hindrances or friction or latent deposits. Vyasa explains this thus "He (God as Purusa) is at all times whatsoever liberated and at all times whatsoever the Lord omnipotent."

Purva Mimāṃsā

See Mīmāṃsā

Purva Vasana

Pre natal impressions. Compare the Buddhist idea of Saṃskāra. See Panchadasi Ch VI 161, 162.

Pusana.

A deity mentioned in the R V "Pusana is born on the distant path of paths, on the far-distant path of heaven and of earth he journeys to and returns from the loved abodes, knowing them"

"The gods have bestowed him, overcome by love, upon Surya in marriage."

"He takes the bride's hand and leads her to bliss and conjugal happiness."

Pusana is the guardian of the road, he knows hidden treasures he is the god of cattle. Yāska explains Pusana as the Āditya - the preserver of all

Raghuva

A poem in nineteen " " by the great poet Kalidāsa

Rajasthan

See 'Guna

Rajputana

Rājasuya	A sacrifice performed at the coronation of a king who is supreme king over kings
Raksasas	Demons descended from Prelastya The Vishnu Purana says that they are the descendants of Kasyapa The Rāmāyana says that they were created by Brahmā to guard the waters.
Rāmakṛṣṇa	A great philosopher and teacher, 1835—1887 A. D. Born in Hooghly district, Bengal
Rāmāprasāda	A great poet, philosopher and composer 1720—1792 A. D. Born at Haldahar in the Navadvīp district, Bengal
Rāmānuja	Born 1017 A. D. In his younger days he lived at Kanchīpura Rāmānuja is the founder of the school of qualified monism He composed the celebrated Śrī Bhāṣya on the Vedānta Sūtras as well as many other works He converted Bitti Deva, king of Dvārakasamudra to Vaiṣṇavism 1098 A. D.
Rāmāyana	The most ancient of Indian epics, written by Vilmiki Rishi It contains about 50 000 lines and is divided into six kandas Kanda VII is a very late addition 'As long as the mountains and rivers shall continue on the surface of the earth, so long shall the saga of Rāmāyana be current in the world'
Rasa Śāstra	Alchemy The object of Hindu alchemists was to discover the elixir of life and the means of turning baser metals into gold Rasāyana is a medicine which prolongs life and prevents old age Rasa siddhi is perfection attained by quicksilver Probably the earliest work on alchemy is that composed by Nigārjuna, who lived either in the last century B. C. or in the first A. D.
Rasa Tanmātra	The subtle element of taste
Rasavidyā	See 'Rasa Śāstra'
Rasesvara Darśana	The Mercurial System, the ninth chapter of the Sarvadarśana samgraha In this Darśana mercury (Hlasa) is described as the panacea for all ills.
Rig Veda	Veda is Divine Knowledge, the word being derived from vid = 'to know'. The Vedas are the scriptural books of the Hindus and are four in number (1) Rig (2) Yajur (3) Śāma (4) Atharva The Rig Veda is the original Veda the Yajur and the Śāma being different arrangements of its hymns. As to their origin it is said that the hymns emanated like breath from Brahma, the Self of the Cosmos.

Rishi	Seer	To the Rishis are revealed the Vedas
Rik	Verse	
Ritvik	Priest	
Rudra	A Vedic god	the father of the Maruts Both in R. V. and in A. V. Rudra is identified with Agni. He possesses healing drugs. He is the strongest of the strong. He is the Lord of heroes. The gods are afraid of Rudra's weapons. There are many passages describing his malevolent and terrible qualities but he is the Vedic forerunner of Śiva (the auspicious).
Rupa	Form shape	
Rupa Tanmatra	The atom of heat and light	
Sabda	Sound	
Sabda Brahman	Sound or Word conceived as	The Cosmic Self
Sabda Tanmātra	Sound atom	
Sadhaka	The religious aspirant	
Sadhyas	A class of celestial beings	belonging to the Gana devata R. V. They dwell in the sphere of the gods
Sahakāri	Subsidiary action	
Sahasradalpadma	See Chakram	
Sahasrarapadma		
Saiva Siddhānta	Name of a Kashmir school of philosophy	known also as the Pratyabhijñā or Trika School. There was also a great school of Saiva philosophy in South India. Probably Śrī Nāṭhantha Śivacharya lived and wrote his Bhasya expounding Sivagama prior to Śrī Sankara. Tirumular wrote the Tirumantram probably during the first century after Christ. Saiva Agamas existed in very remote times, as far back as the Mahabharata and Brahmana period.
Sakti	Power	Often used in the sense of the Divine Power conceived as the Female Energy of the Universe. Sakti has further a special philosophical meaning. The Saiva school holds that Śiva develops in his own body a Sakti or energy and that the individual egos as well as the cosmos are manifestations of this Sakti. Śrī Kantha Śivacharya says that from Śiva originates Sakti, from Sakti originates Maya and from Maya originates Avyakta. Thus Śiva is the first cause and Sakti is the efficient and ma-

Sākya Muni	The Buddha
Sākya Simha	“ “
Salagram sila	A stone supposed to have occult properties, found near Salagrām, a village on the Gandakī
Samādhi	This word is difficult to translate. Patanjali says “This same contemplation shining forth in the mind as the intended object and nothing more and, as it were, emptied of itself – is Samādhi ” III 3.
	The Vishnu Purāṇa says “The knowing of this same (Vishnu) as he is when free from two sided relations is a completion of the contemplation by the mind – this is termed Samādhi ”
	Madhava Achārya says that Samādhi is of two kinds – ‘ that in which there is distinct recognition and that in which no recognition is possible, in the former thought is concentrated on its own object and the mind stuff is recognised as distinct from Nature, in the latter all modifications are totally suppressed ’ See Sarvadarsanam Samgraha
Samau	Lat ‘destroying sin’ Sacred text intended to be chanted
Samana	See Appendix Note on ‘Prāna
Samanantara	Simultaneous successive power of suggestion
Samanya	‘Genus’ See App Note on ‘The Universal’
Samastibuddhi	Vijñānabhikṣu says in his note on Sūtra I 63 that creation has emanated from the Cosmic Intellect, which he calls Samastibuddhi, and not from the individual intellect or Vyāptibuddhi
Samaveda	See ‘Veda’
Samyā Shandha	In Buddhist philosophy Samyā is the distinct idea of an object of perception by which we recognise that object
Samkalpa	The desire to do What is thought in the mind is uttered in words and accomplished in deeds Bhāṣya Purana The presence of a motive (Samkalpa) in the mind gives rise to the thought ‘I ought to do this’ or ‘I ought not to do this’ “He thought (Samkalpa) ‘I will create the world and lo, the world was created ” At Up
Simkhya Darsana	The philosophical doctrine founded by Rishi Kapila.
“ Sastru.	“ “ “ “ “ “ “
“ Yoga	“ “ “ “ “ “ “

Samsāra	Rebirth The idea of rebirth is not found in the Rig Veda. There is only one verse — R. V X 16 — which has been interpreted to refer dimly and obscurely to the idea of transmigration. But in the Brahmanas and Upanishads the idea is found fully developed. The doctrine of transmigration became the corner stone of the Buddhist and Jaina religions. In the Nyaya philosophy the word 'Sam-sara' is used to mean impressions created by false knowledge.
Samskara Skandha	Impressions, mental dispositions both intellectual and emotional. Sometimes 52 are enumerated, sometimes 94 and sometimes 40.
Samvatsara	The year. Prajapati dwelt at the vernal equinox and from this position he ruled the year and thus the year was called Samvatsara." The year is called Samvatsara because the seasons dwell together therein."
Samvid (Samvidā, Samvit)	Consciousness, understanding. This word occurs in Sanskrit Texts in various senses — (1) Mahat or cosmic intelligence (2) The witnessing intelligence in the human mind (3) Apperception. 'It is that among the faculties of life which consists of knowledge and is the spirit which shines in the heart within man.' This spirit 'wanders unchanged through both worlds, it is as though it reflected, as though it wavering moved'. 'Consists of knowledge' here means consisting of Buddha, that it wanders unchanged through both worlds' proves that at death no separation from the Buddha takes place, its 'thinking and moving' are conditioned by the thinking and moving of the Buddha, therefore it is said 'it is as though it reflected, moved', in itself it does not reflect, does not move." Śri Sankara on the Brh Up IV 3. For special meanings of Samvid see Patanjali Y S III. 34. Also Panchadasi and Sarvadarsan Samgraha IV 16. The Sanskrit vid = 'to know' has remained, with slight alterations of form, practically the same in all Indo Aryan languages. Cf. Mid Eng <i>witan</i> , to see, Anglo Sax <i>witian</i> , to know, Dan <i>vide</i> , to know, Sw <i>vetä</i> , Icel <i>vita</i> , Ger <i>wissen</i> , Goth <i>witian</i> (<i>writ</i> is the original base), Russ <i>videti</i> , Grk root <i>idō</i> <i>oida</i> know. Lat. <i>videre</i> , Zend <i>vaēd</i> to know, he conscious of, <i>vaēdya</i> , knowledge. Cf. also Scand <i>'samvittighet'</i> , conscience.

Sāndilya-	Author of the Śūtras named after him
Sandhi.	Euphonic combination of final and initial letters in grammar.
Sankara	The great Āchārya Commentator on the Upanishads and the Braham Sutras. He lived probably prior to 686 A. D. According to tradition he lived 2625 of the Kali Era (= 477 B. C.) but according to Telang he flourished in the sixth century A. D. Pathak and Bhandarkar put his date at 788—825 A. D. while S. V. Venkatesvara thinks 805—97 A. D. more probable. Berniedale Keith however gives evidence to show that Sankara cannot have died later than 825 A. D. or so
Sankara Misra.	Commentator on the Vaishesika Sutras
Sankhārā	Palī for Samskāra - q. v.
Sannyāsin.	One who has renounced the world.
Sānta.	'Subsided' or 'gone to rest'
Sānumāna Ahamkāra	See 'Ahamkāra'
Saptabhaṅgi Naya	The seven limbed argument
Saptapadārtha.	A work on New Nyāya by Byomsivāchārya who lived probably before 950 A. D. This is perhaps the oldest work on New Nyāya
Saptasindhavas.	The seven rivers of the Punjab
Sārarak.	The Commentary written by Śrī Sankara Āchārya.
Sāstra	Rule; canonical book; science.
Sat.	Being
Satpathbrāhmaṇa.	One of the most important of those books called collectively 'Brāhmaṇas'. The Satpath ('hundred paths') belongs to the Vājasaneyi Samhitā
Sattva	See 'Guna'.
Sattvā.	Essence; absolute existence.
Satyam.	Truth
Saugata	The pupils of Sugata or The Buddha
Sautrāntikas	Followers of one of the schools of Buddhist philosophy
Silpa Vidyā.	Art.
Śiṣya.	Disciple.
Slesma.	One of the humours of the body; phlegm.
Smṛiti Sāstras.	The Dharma Sāstras of Manu and other lawgivers, institutes of law.
Soma.	The moon; the sacred drink mentioned in the Veda.

Sparsa Janmātra	The subtle element of tou h
Sphota	A bursting forth
Sramana	A Buddhist monk
Sri	Beauty, a title of respect
Srotiyya	One versed in the Veda
Sukadeva	Son of Vvasa
Sunya	Zero, emptiness
Surya	The sun or its deity
Susumna	The principal Nadi or nerve
Susuṣṭi	Dreamless sleep.
Sutra	Aphorism
Svadhā	The word uttered when oblations are offered to the Pitṛs
Svadhātṛin	See Chaitān
Svāhā	The word uttered when offering oblations to the Fire
Svāmi	Lord teacher also spelt swami
Svapna	Dream
Svapnantik	Valid knowledge in dream
Svapnavāha Nādi	The dream carrying nerve
Svayamprakāśa	The self luminous
Tamas	See Guna
Tamasa Ahaiṁ ara-	See 'Ahaṁkāra
Tanmātra	Subtle element The subtle elements are five in number corresponding to the five sense organs
Tapas	Austerity
Tathagata	A name of the Buddha
Tattva	Principle
Tej	The element of fire
Tirthankara	A deified saint of the Jains
Trika	The name of the Kāśmir school of Saiva philosophy
Turiya-	The transcendental state beyond the three states sleep dream and dreamlessness.
Tvaṣṭār	Tvaṣṭri a Vedic deity He makes Indra's bolt and sharpens the iron axe of Brahmanaspati He adorns all beings with form He is Viśvarūpa (all form). He spakes husband and wife for each other's love from the womb He is the all father for he created the world He is the father of the

human race, for his daughter bore the twins Yama and Yami'

Ucchista	That which is left as a remainder. It is the name of Hymn VI 7, of the A V. Here the word means 'residuum in general, the remainder which we get after subtracting from the universe all the forms of the universe of phenomena
Udina	See 'Prāna' or 'Vayu'
Ulka	The founder of the Vaiśeṣika philosophy. He is also called Kanāda and Kanabhūṣa
Upadhi	Condition. In logic 'upādhi' means that which always accompanies the major term but does not always accompany the middle term
Upaniṣad	The philosophical part of the Veda
Vaibhīṣika	Presentationists one of the four Buddhist schools
Vaiṣṇīka	Followers of one of the Buddhist schools
Vaiṣṇavakavādins	The Buddhists
Vairāgya	Passionlessness
Vājapeya	One of the seven forms of Soma sacrifice
Vāk	The goddess of wisdom, the Muse. According to the Nāgārjuna she is the voice of the middle region. Name of the daughter of Amrita Rishi and authoress of the R V hymn called 'The Self Divine'
Varna	Alphabet, colour
Varuna	The greatest of R V gods. He knows the flight of birds in the sky, the path of ships in the ocean, the course of the far travelling wind, he beholds all the secret things that have been or shall be done." R. V
Vasistha	Author of the Yuga Vasistha Rāmāyana
Vāta	One of the humours of the body, wind
Vāyu	See 'Prāna'
Veda	Veda is Divine knowledge, the word being derived from vid = 'to know'. The Vedas are the scriptural books of the Hindus and are four in number (1) Rig (2) Yajur (3) Sāma (4) Atharva. The Rig Veda is the original Veda, the Yajur and the Sāma being different arrangements of its hymns. As to their origin it is said that the hymns emanated like breath from Brahma the Self of the Cosmos.
Vedanā	Emotion

Vidya	Knowledge
Vijnāna	Wisdom or science
Vijnāna Skandha	Perceptual aggregate
Vijnana Pravaha	The stream of consciousness
Vindu	A dot or point
Vindutupā	Of the form of a point
Vinnāna	Consciousness
Virāj	The great shining One
Viśiṣṭadvaitya	Qualified monism
Visuddha Chakram	See 'Chakram
„ Padma	„ „
Vivasvat	The sun
Vyakti	The individual
Yogāchāra	One of the Buddhist schools of philosophy
Yogyā	Pre established Harmony



THE BOOK OF THE CAVE GAURISANKARGHUA

BY

SWĀMI ŚRĪ ĀNANDA ĀCHĀRYA,

AUTHOR OF 'BRAHMADARSANAM, INTUITION OF THE ABSOLUTE'
A HISTORY OF INDIAN PHILOSOPHY (MACMILLAN)

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